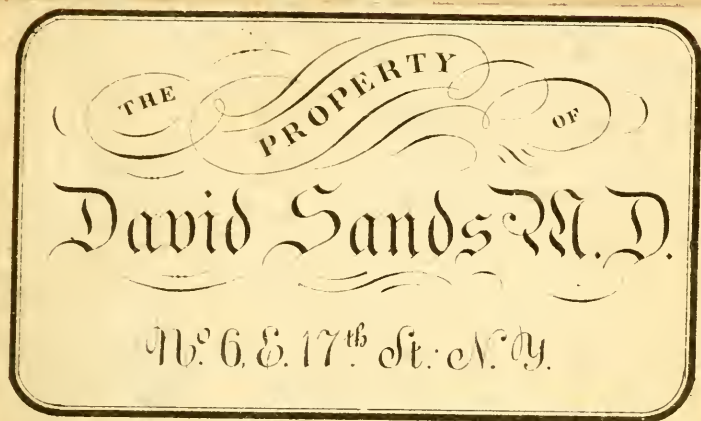




Christian Smith 1768

Christiana Smith 1768

4



2041

Christiana Smith's Book


• Hensdal 1768

UNIVERSITY OF PITTSBURGH LIBRARY



Dar. Rm.
BX7795
G6A3
1720

THIS BOOK PRESENTED BY
Friends' Historical Society
of Swarthmore College



Digitized by the Internet Archive
in 2010 with funding from
University of Pittsburgh Library System

Christian A *Smith* 1768
JOURNAL

OF THE
LIFE

OF

That Ancient Servant of Christ,

JOHN GRATTON:

Giving an Account of his *Exercises* when Young, and how he came to the Knowledge of the TRUTH, and was thereby raised up to Preach the Gospel; as also his *Labours, Travels and Sufferings* for the same.

With a COLLECTION of his BOOKS and
MANUSCRIPTS.

Dan. xii. 3, 4. *Many shall run to and fro, and Knowledge shall be increased: And they that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars, for ever and ever.*

LONDON: Printed and Sold by the Assigns of J. Sowle, at the Bible in George Yard in Lombard Street, 1720.



Several Testimonies, &c.

A few Words by way of

TESTIMONY,

Concerning our Dear Friend

JOHN GRATTON;

With some Account of his following
JOURNAL.

LOVE to the *Precious TRUTH*, which I received in my early Days, and embraced as my chiefest Joy, and which is dearer to me than all that this World can afford, hath made me love the Messengers and Ministers of it, and their Testimony for it's sake, of whom our dear Friend *John Gratton* was not the least, being one of the Lord's *Worthies*, raised up in these Latter - Days, after long Travel, and sent forth to Publish the Glad-Tidings of the Gospel of Christ, to his Neighbours and Country-Men, &c. as by the following Relation will appear. A true Minister of the Everlasting Gospel of Life and Salvation to the Sons and Daughters of Men, in Life and

Power, which is Glad-Tidings indeed to as many as receive it: But he is now removed and taken from us, who is gone to his everlasting Rest, and his WORKS follow him.

THE Removing so many of the Lord's Worthies, from among us of late Years, is Matter of weighty Consideration, with which my Heart hath often been deeply affected; but in this I am comforted, that we are not left Destitute, and that the *Work* is the Lord's: And though they are taken away, He can raise up others in their room; and that they died in the Lord, and if we are Faithful we shall go to them, (seeing they cannot return to us) where we shall for ever live to laud and praise the Name of the Lord: And in the mean time let us pray the Lord of the Harvest, That he will send forth more faithful Labourers into his Vineyard, to supply the Places of those who are removed; *For the Harvest indeed is Great,* (and much Work yet to be done, before the Nations are Converted unto Him) *and the True Labourers* (in Comparison of the Greatness of the Work) *are yet but Few.*

I SHOULD not have presumed to have written any thing, concerning this our *Friend*, Deceased, (considering how many abler there are to speak of him) had not I had a more than common Respect to him, for his *Testimony's* sake, and intimate Acquaintance with him for about Twenty Years, and knew his Temper and Spirit well; and were it not to give

give some Account of the ensuing JOURNAL, and my Concern in it: which is as follows.

OUR *Friend* JOHN GRATTON, whose Service in the *Truth*, and Labours in the *Work* of the Lord, are, I doubt not, fresh in the Memories of many, who will be glad to hear the Relation of him; left an Account, in several Manuscripts, of his *Life, Labours, Travels* and *Sufferings*, which, being sent up to *London* since his Decease, were put into my Hands, with Desire that I would peruse and compare them; which I carefully did and brought the Substance of all into one, according to the Order of Time, as near as I could in his own Words, not omitting any thing that was material.

MAY the Lord make it serviceable to all that Read it, that it may redound to his Glory, the Advancement of his Truth, and Comfort of his People.

HE Died in the *First - Month*, 17 $\frac{1}{2}$. And *Precious in the Sight of the Lord, is the Death of his Saints:*

To whose Divine Grace and Guidance I Recommend all, with my own Soul,

JOHN WHITING.

London, the 20th of the
12th Month, 1719.

Joseph Smith's
TESTIMONY

Concerning

JOHN GRATTON.

I Having known my *Dear Friend, John Gratton* 30 Years (or upwards;) and he being one whom I dearly loved, as a Minister of the Gospel of our Lord and Saviour Jesus Christ: It is upon my Mind to write a short Testimony concerning him. He Travelled much in the Work of the Ministry, and was willing to spend and be spent for the Truth's sake. His Testimony was very powerful, and prevailed to the tendering the Hearts of many: And I may say (for one) he was very helpful to me in my Young Years, wherefore I had always an honourable Esteem for him, as an Elder, and a Father in *Israel*. But within this 15 or 16 Years I have had a more full Knowledge of him; for I sometimes Travelled with him, and had private Opportunities in his Company: And altho' he was endued with an excellent Gift of the Ministry, yet he was very tender and courteous to those who were but young in the Work of the Gospel (whose Care was to serve the Lord and not themselves) and indeed, he had a Word of Comfort to the weary Travellers, whose Faces were *Sion*-ward; yet he was very sharp against Deceit. He dearly loved the Truth, and the Prosperity of it. May I not say, the Righteous is taken away, and few consider it? My Desire and
Prayer

Prayer to the Lord is, that as he hath been pleased to remove many of the Ancients, he might raise up many more faithful Labourers, and give them a Portion of the same Spirit, that the Truth might spread over the Nation, and Nations remote; that many might be turned from the Evil of their Ways unto the Fear of the Lord, and so lay down their Heads in Peace, as I believe this our *Dear Friend* hath done. And tho' he is taken from us, to our great Loss, yet I doubt not but it is to his eternal Gain; for I being with him a little before he was taken away, found him sensible and retaining his Integrity, which was much to my Comfort and Satisfaction; and now I may say, he being dead, yet speaketh: and his Memory is fresh in my Remembrance, I being sensible that he died in the Love of Truth, and in true Love and Unity with faithful Brethren.

North-Collingham in Nottinghamshire, 22d of the 3d Month, 1713.

Joseph Smith.

A

TESTIMONY

Remains in my Heart concerning
our Dear Friend

JOHN GRATTON.

HE was one whom I dearly loved because of that Spirit that dwelt in him in a plentiful Manner. Indeed the Lord wonderfully favoured him with his Grace and Spirit, so that I have sitten with great Delight under his Ministry in many Places. I was at *London* the last time he was there, and he was very living and powerful in his Testimony, and many things dropt from him in his Declarations, which was very suitable to the Congregations; so that I admired the Wisdom that the Lord had indued him withal, and the Strength that his natural Body had, for out of a Meeting he was very weak, because of his Distemper that was upon him: He Preached the Gospel of Life and Salvation freely, and suffered for the Testimony the Lord gave him to bear, and many were turned to the Lord through his Ministry, who became obedient and faithful to the Manifestation of God's Spirit in their own Hearts, several of whom I was intimate withal; so that it is a true Relation I give of him.

I desire the Lord may raise up many such true Labourers as he was in his Day, to labour in his Vineyard, that many may be turned to Righteousness, and grow up in Holiness, to the Praise
and

and Glory of God, who hath appeared by his Light and Grace in a wonderful Manner in our Day. Surely the Lord is about to make his Name and Truth famous amongst the Inhabitants of the Earth, for this Cause, and for the Love that he bears to the Workmanship of his Hands, is he working in the Hearts of many by his Spirit, and is raising up true hearted Men and Women, that run not after filthy Lucre, but are seeking to gain Souls to the Lord, and turn Men and Women from their Sins and Transgressions, that they may be Heirs of eternal Salvation; for this End did our *Dear Friend* and *Brother* labour. I have met with him in divers Counties in this Nation, where he laboured faithfully and truly in the Work of the Lord; he endeavoured as much as in him lay to stir up the pure Mind: and I have seen his Labours of Love effectual, so that many Hearts and Souls have been sweetly refreshed through that Love that flowed, and dwelt plentifully in him: And after a Meeting he was solid and serious, and his Discourse tended much to Edification, and to build up the Children of the Lord in the most holy Faith. He was one that sought not to be applauded by Men, but kept humble and low in the Fear of God, and had an Eye to his Glory: These Qualifications that his Lord and Master had endued him withal, and his Exemplary Life did much beautifie him in the Eyes of those that loved and feared Almighty God. Well this may be safely said, that he was a Man of God, and did good Service in his Day, and is entered into that Rest, that is prepared for all those that love the Lord Jesus Christ.

*Bridlington, the 3d Day
of the 8th Month, 1712.*

Josiah Langdale.

A few

A few Lines by Way of
TESTIMONY,
From several
FRIENDS in *Cheshire,*
Concerning our *Ancient Friend,*
JOHN GRATTON, Deceased.

WE whose Names are here-unto Subscribed, having had a pretty early, and long Acquaintance with that good Man, thought it our Duty, in Respect to his Memory, to give forth this Testimony concerning him. In his early and several Visits he made to this County in the Service of Truth, we still observed the Lord attended him, and put him forth, so that many times he was wonderfully opened and enlarged to speak of the things of God, and to unfold the Mysteries of his Kingdom in a very convincing Manner to the Ignorant, and to the comforting and strengthening of the Faithful; yea, times of Refreshment did often sweetly attend the Meetings of *Friends* he paid his Visits to, which made him to us acceptable and desirous; and as he was lively and powerful in his Testimony, so many times he was sweetly drawn forth in Praise and Supplication to the Lord. He spared not himself wherein he could be serviceable to God, his Truth and People, and had still an Eye to the Glory of God therein, and was zealously concerned

cerned to exalt the Kingdom of his dear Son Christ Jesus our Lord, which he did, not only in Doctrine, but in Conversation, for he was a good Example, both at Home and Abroad; and his Service both here and in other Places cannot easily be forgotten by us. His Travels were considerable in this Nation, and many were convinced by him in this County, and in other Parts, and brought to the Knowledge of the Truth: He also gave a Visit to *Friends* in *Ireland*, where he was gladly received; he often spoke of his Satisfaction he had therein, as also in his Travel through *Scotland*. Whilst he lived in *Monyash*, in the County of *Darby*, his House and Heart was open, his Entertainments free: The Company of honest *Friends* were very acceptable, and many made respectful Visits to him, which he would say were times of Comfort and Consolation; as Years came on, so Infirmities increased, which weakened and brought him often very low: His Imprisonments and Loss of Goods, for his Testimony for Truth, he bore with a great deal of Patience, and waded through those Sufferings with a Christian Courage. Sometime after his Removal to the County of *Nottingham*, his dear Wife was taken from him, which added still to his Sorrows; for she was a Strength and Comfort to him in the midst of his Exercises, and continued so to be to her very End, and after her Death he had the Help and Assistance of an affectionate Daughter, who discharged her Duty to him to his very last.

We shall only add, he was a Man belov'd of God and of his People, sound in his Testimony, courteous in his Behaviour; he loved the Truth for the Truth's sake; was patient in his Suffering for it, faithful to God in discharging his Duty to him, helpful to his People wherein he could
be

be serviceable to them, either in their private or publick Concerns; he lived well, and so he died: And after all his Toils, Exercises and Buffetings he met with here in this World, in a good old Age, was gathered home unto a quiet Habitation.

The Lord God Almighty raise up and send forth many more such faithful Labourers into his Harvest, that the Scattered may be gathered, and the Dispersed brought home to the Fold of Safety, where they may be prepared with the Redeemed of the Lord, to give unto him, and unto the Lamb that sits upon the Throne, the Glory, Honour, and high Praises that is his Due, and our Duty to render him, even World without End, *Amen.*

*Joseph Endon,
John Walker,
Ralse Brock,
John Hough,
William Harrison
John Hobson,
Benj. Bangs,*

*Martha Hobson,
Mary Richardson,
Martha Royle,
Tabitha Ardern,
Mary Bangs,
Martha Moss,*

*Stockport, the 2d of
the 1st Month, 17 $\frac{1}{2}$.*

The

The TESTIMONY of several Friends (belonging to Monyash Monthly-Meeting) concerning our deceased Friend JOHN GRATTON.

WE whose Names are here-unto Subscribed, being Members of *Monyash Monthly-Meeting*, whereunto our well-beloved Friend, *John Gratton*, did many Years belong, (in which time we were intimately acquainted with him; enjoyed many precious and comfortable Opportunities in conversing together, and were often refreshed under his Ministry) do find our selves concerned, (as a Duty we owe to his Memory, and for the recommending his Christian Labours to succeeding Ages) to write this brief Testimony concerning him. As he was a Man of Note in his Country, and one whose Christianity did shew it self in the Spirit of Meekness and Humility (notwithstanding many Troubles and Exercises which he met withal.) He was also an able Minister of the everlasting Gospel, being made instrumental in the Convincement of many. He had great Openings, was sound in Doctrine, and skilful in hitting the Mark. His Ministry was lively and powerful, plentifully opening the Scriptures. He travelled much in the Service of Truth, both in this Nation, and in other Countries adjacent. His Residence was at *Monyash*, (in the County of *Darby*) above Forty Years, where we were often comforted in his Company, and therefore loved him in the Truth, and do believe that he lived and died a Servant of the Lord. He departed this Life at *Farnsfield* in *Nottinghamshire*, in the 69th Year of his Age.

Elihu Hall,
Henry Bowman,
Cornelius Bowman,
George Potter,

Rebecca Bowman,
Ann Bowman,
Sarah Potter,
Hester Bowman.

Phebe

Phebe Bateman's

T E S T I M O N Y

Concerning her

Dear Father and Mother.

IT hath been much in my Mind to give a short Account of the latter End of my dear and tender Parents, it pleasing the Lord so to order it, that they both finished their Days with me at *Farnsfield* in *Nottinghamshire*. They broke up House-keeping at *Monyash*, in the 4th Month, 1707. and went from thence to Brother *Joseph's*, and after a short Stay there, came hither; my dear Mother having been weakly about half a Year before, but then was something better, and went a Journey with my dear Father; our Friend *James Smith* taking her behind him, being free to accompany them, and be serviceable to them, which they both took very kindly of him, and a very comfortable Journey they had, going into several Counties to see and visit *Friends*, dear Mother taking her last Farewel of them, being well satisfied her time here hastned on apace, her Weakness still continuing, tho' not so violent in that Journey as before; but at her Return home to our House, she told me, she might never go again, but was well satisfied with her Journey, being glad to see *Friends*: She had a tender Care for us all, being a very affectionate, loving, tender Mother; and in our Bringing-up, had an Eye to the Lord, that we might be trained up in his Fear, and was not backward in reproving of us

us for any Appearance of Evil, dear Father being Five Years and about a half in Prison, when we were but young, the Tuition of us fell most-ly upon her; and as we grew up, she would often advise us to Diligence and Carefulness, not only to the Lord, but in those outward Affairs of the World, that none might be Losers by us. Her Weakness of Body increased fast on her, so that she much desired her time here might not be long, if the Lord saw it good, yet was freely given up to his holy Will, and would say to me, Prethee do not desire my Life, but give me up freely; I know I might have been assisting to thee, if the Lord had been pleased so to have ordered it, but my Desires are more to be gone, if he see it good, than to live any longer here, having a tender Regard in her Mind for dear Father, that he might not be neglected. I being pretty much taken up in attending her, she would often say, Dost thou take care of thy Father? For as their Love and Sympathy had been great in all times of Trial of what sort soever, so it continued to the last; and I believe she never hindred nor discouraged him once from going out in the Service of the blessed Truth, but was an Encourager of him, and in his Absence very diligent and careful that nothing might go amiss to make him uneasy at his Return, so that he was much at Liberty to serve the Lord for many Years before he gave up House-keeping. She was preserved in much Patience and Resignation to the Will of the Lord, often saying, she had Hope in him; she was very sensible to the last, and departed this Life in much Quietness and Stillness, as if she had been going to sleep, without either Sigh or Groan, the 4th of the 10th Month, 1707. and I believe is entred into the Rest which is prepared for the Righteous, in the 65th Year of her Age, they having lived toge-

together near Thirty nine Years. She was buried the 7th of the 10th Month, in the Burying Place of *Friends* by the Meeting house in *Farnsfield*, many *Friends* Accompanying her Body to the Grave.

My dear Father was then very weakly, and the Loss of my dear Mother was a near Trial and Exercise to him, she having been, as he himself said, a sweet Help to him in the Lord, was deeply bowed in Mind and Spirit for the Loss of her, yet freely gave her up to the Lord; he was now brought so low and weak, that few who saw him thought he would continue long after her: But it pleased the Lord in his great Love and infinite Goodness to raise him up in some Measure, tho' he continued weak all along, but was enabled to go up to *London* the Summer following to see and visit *Friends*, being out near half a Year, in which time he had several Fits of Illness, but the worst time was at *Bungershill*, at the House of *R. Richardson*, he and his Wife being very tender of him, yet his Desire was great to get home to my House, if the Lord saw it good; and he was pleased to raise him up again, so that he was enabled to get home the 29th of the 7th Month, 1708; our Friend *Richard Needham* being so kind to come with him, and staid one Night, and we were truly glad of him, but he continued weakly, being attended with various Exercises, which often brought him very low, tho' sometimes he was enabled to take a little Journey to see and visit *Friends*.

The last Winter he sensibly decayed, so that he would often say to me, he could not continue long, his Stomach being so weak, he could take little Food for several Months before he died. His Desires were great to go hence, if the Lord saw it good; and as his Weakness encreased, his Desires (if could be) grew stronger and more earnest

earnest with the Lord to remove him out of this troublesom World, being well satisfied his Day's Work was over, yet desired to wait the Lord's time. My eldest Daughter being then very ill, he often gave good Advice and Counsel to her, to fear the Lord, and be obedient to her Parents, with more to that effect, to all my Children.

About a Month before his Decease, I was called on so suddenly, that it was thought he could not live till I came to him; I found my Children and the Maid weeping, thinking he would not have spoke again, but when I came to him, he broke out into Tears, saying, He thought he should never have seen me more, but soon got a little Strength to sit up in his Chair, and called all the Children to him, one by one, and kissed them, giving them good Advice, saying, it was a great Comfort to him to see we should part in so much Love and Unity one with another; and calling for the Maid spoke very tenderly and loving to her, and after talked pretty freely with my Husband and me upon several Accounts, saying to me, when by ourselves, he saw my Husband was true hearted; and (being attended with sore Sicknes and Pain) he said, *Lord, I pray thee give me ease, if it be thy holy Will, and remove me soon out of this Body; thou knowest it is through thy great Mercy that we have Hope in thee: Lord, I pray thee, be with my Children that I leave behind, and with all Friends and Neighbours of what Profession soever: It is through Christ Jesus our Advocate, who is gone before us, that we are enabled to come to thee: And being in much Pain and Exercise of Body, he said again, Lord, if it be thy holy Will, remove me out of this troublesom Body.* Another time, some Friends being come to visit him, I told him, here were such Friends come to see him; he said, *They might see he was*
a
a weak

a weak Man: And looking on them as they sat by him, he said, *The Lord blefs his People, and prosper his Truth amongst them, and enable them to live in Love one with another*, and not long after Weakning very fast. He said, *Lord, I freely commit my Soul and Spirit unto thee*, desiring to have his dear Love to *Friends*, naming several Particulars; and a little before he died, he told me, *Now he thought he should be gone in half an Hour*, being very sensible to the last. He departed this Life, on the 9th of the 1st Month, 17 $\frac{1}{2}$, and is, I hope, at Rest with the Lord, where the Wicked cease from Troubling, and where the Weary are at Rest. He was buried beside my dear Mother the 11th of the same, in the 69th Year of his Age, having been convinced of the Truth about Forty Years.

Phebe Bateman.

*Farnsfield, in the
Year 1712.*

A N
I N D E X
O F
Persons and Places,
A N D S O M E
Principal Things.

A

Aldam, Thomas, Page 124, 126.
 Allin, John, 54.
 Ashton, Benjamin, 68.
 Aberdeen, 125.
 Akring, 54.
 Alisbury, 138.
 Argile, (in Scotland) 125.
 Armskirk, 121.
 Ashford, 62, 87.
 Ashover, 51.
 Auldmark, 93.
 Aufpassage, 123.
 Awthorpes, (Scotland) 125.
 Axbridge, 132.
 Axholm-Island, 121.
 Anabaptists, 14, 26, 60.

B

Baily, William, Page 52.
 Barclay, Robert, 72, 74, 127.
 — His Widow, 125.
 Bewley, George, 135.
 Blackshaw, William, 30.

Blakelin, John, 121, 126.
 Blunston, John, 408.
 Boulton, John, 123.
 Bousted, John, 126.
 Brigham, Apar, 95.
 Bromfield, —, 86, 340.
 Brown, Sarah, 54.
 Brume, —, 30.
 Bunting, Job, 408.
 Burr, Thomas, 75.
 Burroughs, Edward, 339.
 Burrows, —, 118.
 Buzston, John, 93.
 Bakewell, 69, 92, 95.
 Balborough-Hall, 122.
 Basford, 106.
 Baslow, 51, 62, 67.
 Bath, 136.
 Beechief, 64.
 Bentham, 121.
 Berkshire, 123.
 Berry, (Suffolk) 124.
 Berwick, ib.
 Bishop-Aukland, ib.
 Blyth, 53, 54, 67, 136.
 Border-Meeting, 126.
 Boseleigh, 123.

Boulsover, 52.
 Bradow, 51, 52.
 Bradford, 121.
 Brampton, 51.
 Brasson, 93.
 Brigg, 121.
 Bristol, 123, 132, 136.
 Broughton, 55, 126.
 Bull and Mouth-Meeting, 72.
 Baptism, 27, 60, 113.
 Bishop's-Court, 90.

C

Cade, John, Page 136.
 Camm, Thomas, *ib.*
 Canady, John, 175.
 Carter, Widow, 24, 74.
 Chapman, Humphry, 24, 30, 31, 68.
 Clarke, Rich. Mayor of Chest. 84.
 Collingworth, William, 75.
 Cabbage, Thomas, 134.
 Cambridge, 123, 124.
 Carlisle, 126.
 Cashore, 125.
 Cheshire, 50, 51, 62, 86, 122, 123.
 Chester, 86, 122.
 Chesterfield, 15, 24, 52, 122.
 Chew, (Somersetsh.) 123, 132.
 Cockermouth, 126.
 Colchester, 124, 137.
 Cople, 121.
 Coplemoor, *ib.*
 Cork-City, 134.
 Counterfet, 121.
 Cravan, *ib.*
 Crowston, 55.
 Cumberland, 126, 132.
 Common-Prayer, 8, 11.
 Conventicle-Act, 29.

D

DAle, Geo. High-Constable, p. 70.
 —, Rob. High-Const. 108.
 Davenport, Frances, 84, 408.
 Davis, Richard, 123.
 Doubleday, Elizabeth, 54.
 Duke-Hambleton, 125.
 —Of Queenborough, *ib.*

Dales, (in Yorksh.) 121.
 Darby, 51, 93, 95.

—Affizes, 92, 108.

Darby-Dale, 51.

—Goal, 95.

Darbyshire, 50, 60, 124.

Delobran, 123.

Devonshire, *ib.*

Dore, 64.

Dorsetshire, 123.

Downham, 124.

Dramsfeld, 122.

Drawell, 121.

Dundee, 125.

Duglafs, *ib.*

Dumfrize, *ib.*

Durand, *ib.*

Durham, 124.

Dublin, and many other Places and Persons in Ireland, 132, to 135. which for Brevity are here omitted, only some in their proper Places.

Dispute, 68, 98, with a Papist, 109, 113.

E

Earl, (of Devonsh.) Page 82.

Edmundson, William, 135.

Ellis, George, 67.

—, William, 121, 126.

Every, Sir Henry, 82, 83.

Eastmoor, 64.

Eastwood, 119, 120.

Edenborough, 125, 126.

Eglongby, 126.

England, East, West, and South, 123, 125.

Epworth, 121.

Essex, 123, 124, 137, 138.

Etalstall, 53.

Exeter, 124.

Exton, 41.

Election and Reprobation, 5, 14, 15.

Episcopilians, 8, 11, 13.

Extraordinary Manifestation, 34.

F

Fallowfield, William, 93, 106.

Farnaby, Widow, 41. *Fern,*

Fern, Priest, 98.
 Fisher, Jonathan, 62, 64.
 Forbes, John, 125.
 Franly-height, 123.
 French, Hay, *ibid.*
 Fuller, Abraham, 135.
 —, Isaac, *ibid.*

G

Gibson, Barty, Page 131.
 Goodman, Mayor of Dar. 118.
 Gratton, John, 47, 72. Imprisoned,
 95. Removed to London, 97.
 Freed, 119.
 —, Ann, Convinced, 51. Died, 137.
 —, John, (their Son) Died, 97.
 —, Joseph, 137.
 G——, H. 103.
 Gainsborough, 121.
 Glasco, 125, 126.
 Gloucestershire, 123, 132.
 Godmanchester, 75.
 Gracious-street-Meeting, 72.
 Great-markham, 137.
 Grinlowe, 62.

H

Hague, William, Page 72.
 Hall, John, 121.
 Hallam, Edward, 54, 75.
 Hambleton, Charles, 125.
 Hammersly, Thomas, 107.
 Hanks, Luke, 120.
 Hardmeat, Tobias, 75.
 Haydock, John, 121.
 —, Robert, *ibid.*
 —, Roger, 86, 121.
 Highfield, Thomas, 52.
 Holyday, James, 124.
 Holt, Joseph, 75.
 Hoope, Robert, 133.
 Howgil, Frances, 301, 317, 320.
 Hutchinson, George, G. H. 415.
 Hallifax, 121, 124.
 Hambleton, 125.
 Hampshire, 123.
 Hansworth, 121.
 Harby, 55.
 Harding, 123.

Harsdale, 51.
 The Height, (cf Kendal) 126.
 Herefordshire, 132.
 Hertfordshire, 123, 124.
 Heynor, 120.
 Highmoor, 7.
 High-peak, 51, 62.
 Hollyhead, 136.
 Holme, 126.
 Huckwell, 52.
 Hull, 121.
 Huntington, 75.
 —shire, 124, 137.
 Hat-Honour, 43.

I

Jackson, Henry, Page 63, 64.
 Jaffery, Andrew, A. J. 127.
 Jennings, Sand. S. J. 339, 408.
 Justice, Ashton, 69, 71.
 — Ayre, *ib.*
 — Barton, 85.
 — Boothly, 107.
 — Degg, 108.
 — Gilbert, 77, 79, 82, 85.
 — Gladman, 103.
 — Lister, 77, 79.
 — Loe, 89.
 — Pegg, 64.
 Ipswich, 124, 137.
 Ireland, 132, 136.
 — Of Ely, 124, 137.
 — Of Min, 132.
 Islington, 75.
 Ives, (Huntingtonsh.) *ibid.*
 Independents, 14, 15, 16, 31.
 Infant-Baptism, 14.

K

Keith, George, G. K. Page 131,
 334, 339, 415.
 Kent, John, 53.
 King-Charles, 8, 87, 109.
 — James, II. 97, 119.
 Kentlewell, 121.
 Kelfo, 124.
 Kent, 123, 138.
 Kendal, 121, 126.
 Kersfall, 53.
 Kingswells, 125.

L

- L**ady Lambert, Page 121.
 Laurence, William, 132.
 Lawson, Robert, 121.
 Leming Counsellor, 108.
 Livingstone, Patrick, 72, 74, 127.
 Lock, Nicholas, 134.
 Lodge, Robert, 121.
 Loë, Eleanor, 85.
 Lord Ross, 55.
 Loyd, Charles, 123.
 Lancaster, 121, 126.
 Lancashire, 62, 121.
 Leads, 121, 124, 126.
 Leath, 125.
 Leicestershire, 52, 93, 124.
 Liverpool, 121.
 Limerick-City, 134.
 Lincoln, 124.
 — Shire, 50, 75, 124.
 Lithgow, 125.
 Little-Chester, 51.
 — Eaton, 117.
 London, 71, 75, 90, 97, 105, 109,
 124, 132, 136, 137, 138.
 Long-Clauson, 54, 75.
 Longson, 51, 62.
 Lynn, 124.
 Lurgan, 133.

M

- M**addock, —, Page 86.
 Marriot, William, 54.
 Mastrand, Hugh, 67.
 Meek, Robert, 96.
 Meller, Robert, 105.
 Millus, Steward, 93.
 Moor, John, 121.
 Morris, Abraham, 93.
 Muggleton, Lod. 23, 25, 47, 72, 74.
 Myers, George, 121, 126.
 Manchester, 121.
 Mansfield, 52.
 Matlock, 47, 51, 62.
 Mixfield, 123.
 Middlesex, *ibid.*
 Middlewich, *ibid.*
 Monmouthshire, 123, 132.

- Montros, 125.
 Monyash, 26, 60, 69, 137.
 Morley, 123.
 Mountmelick, 135.

N

- N**eedham, Richard, P. 132, 138.
 Newball, Godfrey, 132.
 Nicholls, Register, 90, 92, 97.
 Nantwich, 123.
 Newcastle-underline, 65.
 — Upon Tine, 124.
 Newman-lays-willen, 94.
 Norfolk, 124, 137.
 North-Allerton, 124.
 Northamptonshire, *ibid.*
 Northumberland, *ibid.*
 Norwich, *ibid.*
 Nottingham, 31, 51, 55.
 — Shire, 51, 52, 53, 93, 129,
 124, 137.

O

- O**liver Cromwell, Page 5.
 Ouldershaw, —, 102.
 Owen, Nathaniel, 123.
 Oakham, 75.
 Ogston, (or Oxtan) 54, 61.
 Overhaddon, 31.
 Oulstone, 123.
 Owse-River, 121.

P

- P**enn, William, Page 339.
 Pike, Joseph, 134.
 Porter, —, 108.
 Priest Oldfield, 88.
 Pant, (Monmouthsh.) 123, 132.
 Pradsay-Crag, 126.
 Peak-Country, 41, 60, 62.
 Penketh, 121.
 Pennsylvania, 408.
 Pleshly-Fair, 85.
 Promfret, 121.
 Ponty-moyle, 123, 132.
 Plain Language, 43.
 Prayer, 29.
 Preach'd, among the Baptists, 29.
 And Prayed, 32. Pres-

Presbyterians, 3, 6, 8, 11, 14, 87.
Persecution, 185, 209.
Purgatory, 114.

Q

Quakers, Page 19, 26, 31, 39,
 43, 45.

R

Reeve, John, Page 23, 73.
Richardson, Richard, 138.
Ridge, Frances, 122.
Robertson, Richard, 121.
Roebuck, Henry, 63.
Rooke, George, 132.
R. C. 103.
River-Wee, 27.
Rossen-Alleyes, 135.
Ruland, 124.
Rule, what it is, 110.

S

Seaton, John, Page 53.
Smith, Richard, 87.
 ———, William, 51. Died, 52.
Soneman, Frances, 131.
Stacy, Mahlon, 408.
Stone, Jo. *High-Constable*, 64.
Story, Christopher, 126.
Stratford, Thomas, 135.
Strettle, Abel, 132, 135.
Sutton-Attorney, 108.
Swinton, John, 73.
Sankey, 121.
Scarsdale, 62, 121.
Scotland, 124, 126.
Seaberg, 121, 126.
Sheafield, 121.
Sleaford, 123.
Shelden, 34.
Sike-House, 121.
Skegby, 52.
Skipton, 121, 126.
Shrewsbury, 132.
Slack-Hall, 64.
Somersetshire, 123, 132.
Somerton, 123.
Staffordshire, 50, 62, 105, 123.

Stamford, 75.
Stockport, 123.
Stokton, 124.
Suffolk, 124, 137.
Sunderland, 124.
Surry, 123, 138.
Suffex, 123.
Swarthmore, 121, 126.
Sacraments, (so called) 113.
Song of Mercies, 44.
Supper, (Lord's) 259.

T

TAnnton, Frances, Page 120.
Tomlinson, ———, 31.
Townsend, Theoph. 72.
T. S. 291, 293.
Tideswall, 47, 51, 62, 98.
Thorn, 121.
Totly, 64.
Tupton, 52, 78.
Turnditch, 93.
Toleration, 341.
Tytbes, 298, 300, &c.

V

Vickris, Richard, Page 132.
Vale of Beavor, 54, 75.
Vry, (in Scotland) 125.
Uxbridge, 138.
Vision of the People of God, 20.

W

WArd, Henry, Page 118.
Warrel, Mary, 86.
Watts, George, 105.
Watson, Samuel, 121.
Wharley, Daniel, 138.
Whiting, John, 132.
Wilsford, John, 55, 408.
Wilson-Priest, 69, 71, 91, 98.
Wilson, Thomas, 135.
Winn, John, 121.
W——, William, 136, 291.
Wood, George, 408.
 ———, James, 125.
Wales, 119, 123, 132, 136.
Wardly, 31.

Ware, 75.
 Warrington, 121.
 Warnsworth, 126.
 Waterford, 134.
 Welchpool, 123.
 Westchester, 132, 136.
 Westmoreland, 121.
 Wexford City, 134.
 White-Haven, 132.
 Whitebough, 105.
 Whitewell-Common, 65.
 Whittingham, 122.
 Whittington, 84.
 Wicklow, 134.
 Wigton, 126.
 Wiltshire, 123.
 Winteringham, 121.

Wirksworth, 88.
 Woodbridge, 124.
 Woodhouse, 121.
 Worcestershire, 123.
 Worksop, 52.
 Wrexham, 123.
 Wrington, 123, 132.
 Writ, De Excom. Capiend. 94.

Y

Y Ardly, William, *Page* 51, 66.
 Yates, Jarvis, 86.
 Yarmouth, 124.
 Yarum, *ibid.*
 York, 90, 121, 124.
 — Shire, 50, 62, 94, 126.

EPISTLES in his JOURNAL.

A^N Epistle to Friends, *Page* 57.
 An Epistle to the Yearly-Meeting, 98.
 An Epistle to Friends in Scotland, 127.

His Printed Books.

John Baptists's Decreeing, and Christ's Increasing, *Page* 141.
 The Prisoners Vindication, with a sober Expostulation, 179.
 A Treatise concerning Baptism and the Lord's Supper, 213.
 — Concerning the Lord's Supper, 259.
 The Clergyman's Pretence of Divine Right to Tythes, Examined, &c. 281.

His MANUSCRIPTS.

A Token of his Love to his Wife and Children, &c. *Page* 355.
 A few Lines written when he was Young, 370.
 A joyful Sound of the Lamb's Day, 372.
 A small Treatise concerning the Light of Christ, 374.
 Concerning the Death and Sufferings of Christ, 390.
 A few Words in true Love to all who believe, &c. 396.
 An Epistle to Friends in Pensilvania, 408.
 A Copy of a Letter to a Great Person, 419.
 Christ is All, and In All, &c. 422.

E R R A T A.

Page 123. Line 9. read *England.* p. 126. l. 10. r. *Pardsay*, and, *other.*
 p. 134. l. 20. r. *Cabbage.* p. 135. l. 14. r. *Alleyes.* p. 138. l. 16. r.
the ninth of the 1st Month. p. 253. l. 26. r. *your.* p. 275. l. 7. r. *any Man.*
 p. 321. l. 20. r. *into.* p. 362. l. 15. r. *as.* p. 408. l. 15, 16. r. *Wilsford,*
 and, *Blunston.* A

A
JOURNAL
OF THE
LIFE of JOHN GRATTON.

A Short Account or Declaration of the Lord's Gracious Dealings with me, in my Passage through this World, and Great Mercies he hath bestowed upon me, who am not worthy of the least of his Mercies: But his Love is Universal to All, Poor and Rich, Male and Female, without Respect of Persons.

For God is no Respector of Persons: But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him, Acts 10. 34, 35, &c.

IT hath often been in my Heart, and lain long on my Mind, to write a short Account, to leave behind me of the Lord's gracious Dealings with me, and Great Mercies, which he, in his infinite Love, hath freely bestowed upon me, in the Time which he hath been pleased to afford me in this World, far beyond my Deserts or Expectation, to my great Joy and Consolation, Praises, Thanks, Glory, Honour and Renown, be given and ascribed unto him; for he alone is worthy, God over all, blessed for ever, Amen. To the End, that my Children, and others, who may see these Lines, may be encouraged to trust in the living God, and to cast their

Born a-
bout
1641,
or
1642.

Care upon him, and obey him truly; for he never fails them, that put their Trust in him, and abide in his Blessed Counsel.


When it first pleased the Lord to Visit me, and to cause his Light to shine in me (which is now my Life) I was but a Child, and was keeping my Father's Sheep, and was addicted to Sin and Vanity, for which I was reprov'd and smitten inwardly; and it was made manifest to me, that I was not in a State of Salvation, nor had I any *True Peace* in my Mind; but whenever I came seriously to consider my State and Condition, I found an Accuser near me: Yet also I found, that he that reprov'd me for Sin, and shew'd me the *Deceit of my Heart*, the same also counselled me to embrace *Truth* and *Righteousness*, and was always with me, to instruct me, and guide me in the Way of Holiness, and advised me to sin no more in Word or Deed, but always speak Truth. And when I took it's Counsel, and followed it's Advice, then was I easy, and my Burden seem'd to lighten, and it would have given me Encouragement to have held on, and take heed to that good Thing in me, which thus instructed me to Godliness, and to shun that which was bad and evil: And so I found, as it were, two Spirits working in me, both striving to gain me, the one from the other; but I found the good Spirit (for so it was) always counselled me to good Things, and when I was obedient to it, then I found the evil Spirit could not break my Peace: And had I stood here, and always lived in the Counsel of this good Spirit of Instruction, and had never rebelled against it, then had my Peace been as a River.

1652.

I was about Ten or Eleven Years old, when the Lord visited me with the Light of his Son, and gave me to see my vain Life and Way I lived in, being

being much given to Play amongst vain Boys, and took great Delight in playing at Cards, and in shooting at Butts, and ringing of Bells, for which I was reprov'd: and I came to see that vain Sports and Pleasures were displeasing to the Lord, which I was inclined to, before I came truly to know the *Word of God in my Heart and Mouth, to hear it and do it*, and was judg'd in my self for the same, but knew not the Judge, being but a Child; for I did not yet know the Lord, nor think it had been he that met me in my Heart and Conscience, and told me *all that ever I did*, and made all Things manifest that were reprov'd: Though I had read in the Scriptures, that Christ was come to redeem from a vain Conversation, to serve the Living God. And Christ taught them to Pray, *Thy Kingdom come: Thy Will be done, in Earth, as it is in Heaven*; and said, *I came not to do my own Will, but the Will of him that sent me*; and *not my Will, but thy Will be done*, when he was to drink that bitter Cup, of the Cross; and *he that will be my Disciple, must deny himself, and take up his Cross daily and follow me*: And so the Cup he was to drink of, and the Baptism he was to be baptized with, they should. Oh! it was beyond Words, or the Depth of Man's Wisdom to reach, and yet we must drink of it, and be baptized with his Baptism. And it was he that appeared in me, when I was young, though I knew him not, but followed *Hireling Priests, Presbyterians, &c.* yet was uneasy among them all.

But when I saw, that I lived not as I ought, a Fear came over me, and I sat down upon the Ground, and was very serious; and thought to live more carefully and holily, for the time to come: And when this Mind was begotten in me, I felt and saw the Grace of God appear in me, but I knew not what it was, yet I would gladly have

1652. held it, and have kept the Enjoyment of it, but  did not; for being young, my Mind got out again after vain and childish Sports, and sinful, foolish *Pastimes*, when I met with my Companions, sporting my self in *Earthly* Things, and so fell from the Counsel of the *Heavenly*, and lost the Sense, Sight and Feeling of it; so that Trouble and Sorrow of Mind came over me. And

1656. here I lived for some Five or Six Years; and as I grew in Years, so it increased in me: Yet did I often find the heavenly Monitor meet with me, and sometimes did sharply reprove me, and sometimes gently instruct me; and at last did clearly open my Heart unto me, and did break my Peace, and caused his *Terrors* to seize upon me, and I was wounded at my Heart, and great was my Sorrow, and my Tears were many, and I knew not what to do: And yet in this State of Sorrow, I had a secret Hope, that sometimes I felt, and this kept me from sinking under the great Weight that lay upon me, and this gave me Courage to pray to God, tho' I knew not how to pray, but yet I thought, that in secret, where none could hear nor see me, I could pray best, and could confess those Sins, and pray for Forgiveness and for Power over them, that I was not willing Men should know of, but still I found not Power to forsake the Sins I was so prone to, because I received not him, to whom all Power is given, nor yet knew him: No, I little thought it had been him that told me *all that ever I had done*, and searched out all my secret Sins, and there was nothing hid from him, but he discerned the very *Thoughts and Intents of my Heart*, and I was even laid naked before him, and could hide nothing from him; yet his Appearance seemed such a poor, low, despised thing, that I believed not in it, nor thought to have found Christ in me, but
looked

looked for, or concluded him to be in Heaven, 1656.
 above the Skies: And though he appeared to me
 wonderfully by his Spirit, yet I did not know
 Him, but still rejected his Counsel, and came not
 to him, to be taught by him, nor to learn of him,
 though he had long waited to be gracious to me;
 (Glory to his Name for ever) for he made many
 things manifest to me: And great was the Tra-
 vel of my poor Soul; and all outward things
 sometimes seemed little worth to me, and I cry-
 ed unto the Lord, *That he would tell me, what he*
would have me to do, and that he would shew me,
who were his People, that worshipped him aright,
according to his Will.

Then I read much, and conferred with many
 about Religion, and ran to and fro, to hear them *Followed*
 that were accounted great Preachers, but neg- *the Priests*
 lected the great Teacher in my own Heart, and
 esteemed the Priests that were then in Place, in
 Oliver Cromwel's time, and went constantly to 1658.
 hear them, but often came home full of Sorrow; *O. Crom-*
 for I was not satisfied with their Doctrine of *wel.*
Election and Reprobation, which put me into deep
 Trouble, and I was sometimes very near con-
 cluding, that I was a *Reprobate*; my State ap-
 pearing to be a State of Sin: Yet I believed, that
 Men who were in Christ, were Elected, but Men
 out of *Christ*, are out of the Way to God; for
Christ is the Elect and Chosen of God, the *Heir of*
all things, and all that are in *Him*, are *Co-heirs*
 with him: If *Christ* be theirs, then all is theirs;
 and *Christ* is *All in All* to them, in whom he lives
 and reigns: But if *Christ* be not *in* them, they
 are *Reprobates*, without God in the World, dead
 in Sins and Trespases, and all they do are dead
 Works, dead Prayers, dead Preaching, dead Wor-
 ship and Performances; and many are seeking
 the Living amongst the Dead, and among dead

1658. Ordinances, dead Faiths, dead Observations, and dead Professions: So, my Sorrows increased; yet I strove hard to get Ease, and Read much, and prayed much in *Secret*, and went to hear Sermons very eagerly: For I was now become one of the *Presbyterian* Church, and had been much among them, and told some of them part of my Condition and Mind: But, alas! alas! They could not help me; no, no, nor themselves neither, but would tell me, ‘It was a good Condition, and I must be troubled with my Sins as long as I lived, and the best of God’s Children had all along their Failings: And all this, to persuade me, to sit down contented, before I was cleansed and washed from my Sins. Oh! These were the *Physicians of no value*; these were they that *daubed with untempered Mortar*, and cryed, *Peace, Peace*, when there is no Peace at all experienced: So that my Sorrows increased upon me, and when the People sang *Psalms* in the Steeplehouse, and I have been there, I durst not sing the same Lines or Sayings of *David*, as they did: No, it would have been a Lye in my Mouth; for I saw, I was not in that Condition that *David* was in, nor could I sing it truly, as my Song; for if I had I should have said or sung a false thing as to my self: So that my Sorrows still increased Night and Day, and my Tears and Fears also were many: And sometimes, when I secretly prayed unto the Lord, and confessed all my Sins, and begged of the Lord Forgiveness, and used many Words, some of which (it may be) I had learned of the Priests, and some that were real, according to my State: Yet, for all that, when I had done, I was condemned, and full of Sorrow, and my Spirit would sometimes have been more heavy laden, after I had done, than before I began, being condemned in my self, that I had not

not *prayed in Faith*; *nothing doubting*, nor in the Spirit of Prayer and Supplication, and could find no Rest to my poor Soul: So that I mourned deeply because I was unholy, and unrighteous (tho' my Neighbours thought better of me) for I saw my Sins and Trespases were many, and believed the Scripture that saith, *No unclean thing can enter the Kingdom of Heaven*, and that without *Holiness, no Man shall ever see the Lord*; and I mourned deeply, and was ready to think, that my Heart was not right in the sight of God: And I prayed much in private in the Stable and Barns, and in Bed, and on the High-Moor: And one day, being on the top of a Hill, in the Snow, I cried aloud with strong Cries to the Lord, being all alone, and desired him to shew me my own Heart, and the Lord was pleased to hear and answer my Prayer, at that time; so that he gave me to see mine own Heart, that I knew it was the Lord that did shew it to me, to my Satisfaction; for I plainly saw it to be deceitful, and not a good, humble, pure Heart: And I was pleased that I saw it, and knew what it was; but sorry that it was so very bad.

Prays.


And the Lord answered.

This was the first time (to my remembrance) that I was sure, that the Lord gave me an answer to my Prayers: But I had deep Sorrow, yea, very deep, and sometimes I was ready to say, Oh, that I had never been born! watering my Pillow with Tears; but it pleased the Lord to put it into my Mind, to be content, and wait the Lord's time, for him to give me farther Knowledge of his Will.

But yet for a while I lived in great Sorrow, and Fear, and Trouble: Oh! it was undeclarable; so that in the Morning, I was glad that the Day was come, and at Night, that the Night was come; and I was apt to think, that no Man's Condition was ever like mine.

About

1660.

 About this time, King *Charles* the Second came to the Crown; and after a while an Uniformity (so called) was concluded on, and enacted, That none must have Liberty to Preach in Churches (so called) but such as would conform, and read the Common-prayer, and observe those Ceremonies that were set up by the *Episcopalians*, or else be silent, or stand at the King's Displeasure. And the *Presbyterian* Priests, whom I had so much esteemed and admired, made their Farewel-Sermons, and left us; for they liked not to conform to the Common-prayer themselves, and so would not venture to stay with their Flocks; which caused me to weep bitterly.

Presbyterian
 Priests
 left their
 Flocks.

Contrary
 to Scrip-
 ture.

Whereupon it came into my Mind, to search the Scriptures, to see whether those the Lord sent forth to preach the Gospel, in the Demonstration of the Spirit, could be silent at Man's Command, though they were Men in Authority that forbid them? And whether these, who now pretend to be his Ministers, could, according to Scripture, be clear to leave us, their Flocks and Congregations, in the Will of Man, yea, or nay? For I believed, that if God had sent them, and set them up, then Man ought not to pull them down; and likewise, I found it clear, by the Holy Scriptures, that they ought not to be silent at Man's Command, if the Lord had sent and commanded them to preach; but to obey God rather than Man, when the Lord commands one thing and Man another; as the *Three Children* and *Daniel* also, who patiently bore the Wrath of the King, and were put into the fiery Furnace and Lions Den; they trusted in God, and he delivered them. And I found in *Isaiah* 62. that, in plain Words, the Lord commanded those that make mention of the Lord, not to keep silence. And when the Rulers of the *Jews* commanded the Apostles

Apostles not to preach any more in the Name of *Jesus*, they answered with a Query, *Whether, it be right in the Sight of God, to obey Men rather than God, judge ye? For we cannot but speak the things which we have heard and seen; and they went straitway into the Temple, and preached or taught, Acts 4. 18, 19, 20. And in the next Chapter, viz. the 5th 28, 29, 30. to the End, it is shewn, how they had been put in Prison, and yet when the Lord had delivered them out of Prison, they went again into the Temple and taught, v. 25. one came and told the Rulers, Behold the Men, whom ye put in Prison, are standing in the Temple, and teaching the People: Then they sent for them before the Council, and the High-Priest said, Did not we strictly command you, that you should not teach in This Name, and behold, you have filled Jerusalem with your Doctrine, and intend to bring this Man's Blood upon us. Then Peter, and the other Apostles, answered and said, We ought to obey God, rather than Men: And forthwith, to their Faces, they preached boldly, and did not keep silence, nor flee their Testimony, as these Priests did in those Days.*

And that able Minister of Christ, the Apostle Paul, said, *Necessity is laid upon me, and Wo is unto me, if I preach not the Gospel:* He and they had the Gospel to preach, and knew it to be weighty and powerful, and were filled with the Holy Ghost, so that they could not contain, or be silent, for if they had, they had felt the Wo; and therefore, I found, Men could not silence them, tho' they used Violence to them; for they chose to suffer, rather than to be silent; for to be silent they durst not, seeing their great Lord and Master had commanded them to preach; nor silent could they be, unless they would bring themselves under that Wo, which Man could not take off:

1660. off: So they were not silent, though they imprisoned them, whipped and stoned them, and used great Violence to them: but testified, even to the very Faces of those Kings and Rulers they brought them before, of their Way of Worship, and of the Truth and Life that is Eternal; not valuing their Lives, or counting them dear unto them: With much more that I might mention.

Reproved
for it.

So I meeting with the Priest, who had lived in the Parish where I did, I spoke my Mind to him, and told him, that I believed, that if God was pleased to fit and qualifie Men for the Work of the Ministry, gift them for it, and send them to preach, they ought to obey God, and if Men forbid them to obey God, they ought not to forbear their Obedience to God, to please Men; nor to be silent at Man's Command, if God command them to preach or teach, as he did his Servants of old time: And those he sends in these Days, ought to be obedient to God, though Man be displeased, and cause them to suffer for Righteousness sake; the Lord is God, and will help them, and recompense them into their Bosoms *an Hundred-fold in this Life, and in the World to come Life everlasting.*

He told me, that he preached in his own hired House, as *Paul* did at *Rome*, and was not silent; but that did not satisfy me, for *Paul* was a Prisoner, and they were not; had they staid till they had been pulled out, and put in Prison, then they had done like Men that trusted in God, and it was a Question, Whether Men would have had Power to have taken them from their Flocks; but they fled and left us; some of them before the Day called *Bartholomew-Day* came, which they called afterward *Black Bartholomew*. So, I having searched the Holy Scriptures, and found that they were contrary thereto, and that both the
Old

Old and New Testament were against them; and 1662.
 that if they had been true Ministers of Christ, they could not be silent, though they had laid down their Lives, not knowing but after them grievous Wolves might come in, so that I was fully persuaded in my Mind upon the afore-said Grounds, That the *Presbyterians* were not indeed the true Ministers of Christ; and I felt my Mind turned against them, considering, if God had sent them, then they should have stood in their Places; but if they were not sent of God, then they run before they were sent, and were not the Men that I had taken them to be; and now they were manifest: So I left them, and saw they were like those spoken of by our Lord, in the 10th of *John*, who were Hirelings, and not true Shepherds; for when they saw the Wolf come, they left the Flock and fled: But the true Shepherd lays down his Life for the Sheep.

Turned
from them.

Now, whither to go, or what to do, I knew not, therefore I was much grieved, and could not tell who the People of the Lord were, but often cried unto the Lord, *Lord! Shew me who are thy People, and they that worship thee aright, I pray thee join me unto them, and enable me to serve thee, that I may enjoy thy Presence*: And had I but then joined unto the Lord, and to the Gift or Grace of God that appeared in my Heart, and had believed in it and obeyed the Teaching of it, I should then have been joined to the Lord in his Spirit, and also have been brought to them, who were in the Spirit before me; for they are his true Worshipers, who are in the Spirit, and in that worship God aright, who is a Spirit.

But then the *Presbyterian* being not only removed out of the Pulpit, but out of my Heart also: Then the *Episcopal* Priests came in their white Surplices, and read Common-Prayer, with long

Episcopal
Priests.

1662. long - composed Forms, and other Stuff, that we had nothing of in the Holy Scriptures, which was as a dead, empty Sound to me, and my Spirit was grived with it, for I met with nothing at all of any Life or Power of God in them; so that I saw they had a Form without the Power, which, if it had been the Form of Godliness, yet, it being without the Power, the Scripture exhorts *from such to turn away*; and the Power, that they came in by, was the same that the other was put to silence by; and this Power had authorized him to compel all to buy his Wares, and that if any refused, he had Power given to excommunicate him out of their Synagogue; and then, though he would not have his Ware, yet he had Power given him to make him pay for it, when he was cast out, or else he acted contrary to his Commission.

*Went to
hear them.*

But I hearing that all must go to this Form of Worship, which I knew not what it was, I also went to worship I knew not what: And when I came, who should then come to carry on the Work, but an old *Presbyterian* one who had spoken much against the Common-Prayer, and those Ceremonies then commanded by Men to be used: So that rather than lose those great Benefits that yearly came in, for Praying and Preaching to the People, he swallowed down that which before he had vomitted up. So I observed their Worship, and when I saw it, I searched the Scriptures again and again, and found their Power they stood in, not to be the Power of God, but of Men: I found, that God commanded, *Whatsoever ye would that Men should do to you, do ye even so unto them, for this is the Law and the Prophets*; but they went contrary.

I found the Lord commanded his Servant *Paul*, saying, *Pray always, with all Prayer and Supplication,*

tion, *in the Spirit*; I found the *Episcopal* Pray in a Book. I found the Worship God required to be *in Spirit and in Truth*; but the *Episcopal* Worship to be in Ceremony, and outward external things without Life. I found the Lord commanded in the New Testament, none to observe Days and Times, and Months and Years; but these Priests did command Days to be observed, one above another. I found the Lord commanded his Ministers, saying, *Freely ye have received, freely give*; but these gave nothing freely, but sat ready to receive, and compelled People to give them. Finally, I found them in nothing suitable to the Scriptures, nor, as I then concluded, were any else, but like the false Prophets who were spoken of in Scripture. Then I absented and did not join with them, but separated my self, or rather *Absented from them.* was separated from them by the Lord, blessed be his Name for ever, who hath been gracious to my Soul, far beyond what I can express; living Praises be given to his holy Name, for evermore.

Thus I left them, with their dead Forms, dead Sounds, dead Works, yea, all seemed dead to me; and to stay there, seeking the Living among the Dead, would not profit my poor Soul at all; for I had this Saying in my Mind, Whoever is right I know not; but these were wrong, their Eyes are blinded, their Ears are dulled, their Hearts are proud, carnal, covetous; greedy after their Gain, and do not profit the People at all; and if they leave People, after Ten, Twenty, Thirty or Forty Years Tything of them, yet they are no better for all the Charges they have put them to: So they are miserable Sinners still, and like to be.

Now, when this was so seen by me, I still had not that Wisdom, to come to the true Light,
which

1662. which made them manifest to me; but was considering, in my own Wisdom, what to do, and yet could not tell, or find out the true Worshipers. Well then I heard of a sort of People much commended, who used to meet in private Houses, and (as it appeared) had been great in Publick, in the *Presbyterian* Time, and was driven out by the same *Episcopal* Power the other were, (to wit, the *Presbyterian*) and now these met together in great Fear of being persecuted, but were much commended by great Professors, whom I looked upon to be understanding Men; so I went to their Meetings, some of whom were called *Independents*, some *Presbyterians*, and some *Anabaptists*: So that I found some of this mixt Multitude believed, that God had elected a certain Number to be saved, and had reprobated all the rest: Others of them held forth *Free Grace*, or Christ a Gift freely given to all. Some held baptizing *Infants* in Water; some said, Nay, none ought to be baptized in Water, till they believe: Some baptized not at all: With many other things that might be mentioned.

Goes among a mixt Multitude.

But the great thing of all I met not with, the Lord to my Comfort, among them, nor could I see the Power of God upon them, or amongst them; but Pride abounded, slandering one another, foolish Jestings, vain Talking, Fashioning themselves according to the Customs of the World, and conforming many of them so far as to go one while to their own Meeting, and another while to the Steeple-house, and all upon one Day, though they had much to say against the Steeple-house Worship. So I saw they feared Man greatly, as it appeared; for the Law of Man coming forth, with great Penalties upon all separate Meetings, they refrained, and were not to be found, and kept

1664.

kept silent, rather than they would hazard this 1664.
World's Goods. So I was still in great Trouble
of Mind, and knew not what to do; for the Lord
was what I longed for, and to glorify him was
my Desire: But I found not wherewith.

Then I went to *Chesterfield*, to seek out and
meet with those People called *Independents*; for I
liked the Name, seeing nothing at all in Man, of *Chester-*
Man, to depend on, but depended only up- *field.*
on the Death and Sufferings of Christ in his own *Indepen-*
Body, and did not come to see him nor his Ap-
pearance in themselves to be their Life, so had
not heard his Voice, and the Word of God they
had not abiding in them, so were dead Professors,
and dry Trees, not bringing forth Fruit: But
they preached *Free Grace, Universal Love*, gene-
ral Redemption, and tendered Mercy to all. This
pleased me well, far better than the *Presbyterian*
Doctrine of *Election* and *Reprobation*; yet I was
not satisfied nor easie, for I read Scripture very
much, and saw by Reading the Scriptures, with
the secret Help of Almighty God, which he af-
forded me in his infinite Love, That *as many as*
were led and guided by the Spirit of God, they were
the Sons of God; and that, *If any Man hath not*
the Spirit of Christ, he is none of his. This is
such a clear Distinction between the Children of
God and the Children of the wicked One, or the
Children of this World, that there is no Uniting
them: This is clear from the Holy Scriptures.
For Light and Darknes are Opposites, Christ and
Belial, Believers and Infidels are past uniting,
without a new Creation, a new Birth, which the
Unconverted are not discouraged to wait for, seek
for, beg and hope for.

So I saw, that without the Enjoyment of God
in my own Soul all was vain; it was little com-
fort to me to read and hear what other Men had
enjoyed,

1664. enjoyed, and I wanted it: The *wife Virgins Oil* would not serve them and me too; I saw that a little Measure of the Spirit of God was more precious than all this vain World; and that short of this I could not rest. Then I made my Remarks on those *Independents*, and I saw they were very proud, and afraid of Men and Sufferings; and when we went to Meetings, we were cautioned to go as privately as might be; so that they went several Ways, one under one Hedge-side, and another under another, that we might not be taken Notice of, to meet as we could: Then, when we came to the Meeting-places, Scouts or Watchers were set to see and to give notice, that if a Magistrate came, we might all run away and break up our Meeting. This seemed a wrong thing to me, and it displeased me; for I saw that they were not like the Disciples of Christ, who were not ashamed or afraid to own Christ before Men: This Doing did not tend to spread the Gospel, if they preached it.

Very fearful.

Leaves all, and walks alone.

So I got no true Peace with God among them, nor Enjoyment of the Lord in my poor Soul: Whereupon I left them, and all Churches and People, and continued alone, like one that had no Mate nor Companion; yet at times some Hopes would arise beyond my Expectation, and I believed God had a People somewhere, but I knew not who they were, and was now afraid to join with any, lest they should not worship God aright, and then I might be guilty of Idolatry, which I had often observed the Lord had been much offended at, among the outward *Jews*, and not only threatned them sore by his Prophets, but also brought sore Judgments upon them, for their *Idolatry* and *Rebellion* against him in that kind.

So

So now I was in sore Trouble and deep Tribulation, the Sorrows of Hell took hold on me, and the very Pangs of Death beset me round, which Way to turn I knew not, but I could find none to comfort me, or lend me a Hand in my Vale of Tears, Fears, Terrors, Grief, Amazements, Bitterness, Anguish and deep Mourning; yet was I forward to discourse and talk with many about Matters of Religion, that would talk with me, (for many had a Love to me) but the Priests I saw were in Deceit, and I was sharp upon them at times; and my Sorrows were so great that sometimes I roared out, and cried mightily to the Lord when I travelled upon the Plains and Moors, and thought none was near to hear me or see me, but the Lord alone, who was the only one whom I did look for, and hope in for Help and Deliverance.

Now it pleased the Lord to open and shew me many things, and he opened Holy Scriptures to me sometimes, and I was mightily afraid of sinning against the Lord, so that I walked carefully, and it grieved me to see People live badly, and that they could not believe one another what they said when they bought and sold, and when I heard a Man swear I trembled, and sometimes felt something in my inward Parts, that was very precious and sweet to me, yet I did not clearly understand what it was, or what it should be, but if I at any time did or said any thing amiss, or that was not right, then I soon lost the Sight and Feeling of it, Oh! it hath been gone in a Moment: So I saw every thing that offended the holy God, and that was reproveable, would not abide, but all Defilement and whatsoever was tinged with Evil was against it, and it let me see it and condemned it, and me too so far as I joined with it: Oh! this to enjoy is a Comfort

C

beyond

1664. beyond Utterance to that Heart and Mind, which loves Righteousness, and hungers after it: And when I have been talking with a Person, that saw not that I spoke a wrong Word, yet I have seen it, and it gave me to see it, though it may be, it slipt from me at unawars for want of diligent heed, and watching like a Door-keeper, as I ought to have done; and then my Sorrows would renew upon me, and Tears and Fears were in abundance: Yet a secret Desire was in me, that I might die, and go out of this wicked, sinful World, where I found it rare to find a true-hearted Man or Woman.

And one First-day, after I had been reading one while, and weeping another, under a Wall in a Field, about the middle of the Day I came home, and finding my Father and Mother were come over to see us (for I then lived with my Grand-father an Apprentice) I thought they would hinder me from minding the Exercise I was in, which was deep; so that in the Afternoon I fell ill of bodily Sickness: And when I felt my Illness grow upon me, I was glad, and in some hopes I should be taken away out of this World; for I was plainly sick with Trouble of Mind: yet a secret Hope underneath, that if I did die, the Lord, who is *Gracious* and *Merciful*, would forgive the Sins of my Childhood and Youth. But after I was pretty well again, I went to the Moor to pull Heath; and being alone, as my manner was, I was very full of Exercise, and began to think, that that which I had sometimes felt so sweet and precious, and sometimes as a swift Witness, a Reprover, a just Judge, and a Condemner of all Unrighteousness, was the holy Spirit of God; and remembered, that I had been often visited by it, and yet did not know it: For I did think, I was not worthy to have

have the holy Spirit given me, and that it would be Presumption in me to expect it; yet now it came into my Mind, to think much of it, and of it's Operations and Workings in me; so that it darted into my Mind, that it was really the Spirit of Truth, and I had not felt it, nor seen its Appearance, for some time past; and then I was full of Fears, lest I had sinned against the Holy Ghost, and such Terror and Fear fell upon me, that I durst not tarry upon the Moor, but arose (for I was lying on the Ground) and got away home: And I remembred, that which made me so desirous to die, that Day my Parents came to see us, when I had been reading and weeping much, and such a tender Frame came over me, that a Hope sprung up in me, that if I died in that Frame of Spirit, the Lord would have Mercy on me, so that I was desirous to have died, while that Frame and Hope continued. Yet, after all this, I fell into Trouble again, and Terror and Sorrow took hold on me: In which time, I happened to meet with a young Man, that was dissatisfied also about Matters of Faith and Worship; and we appointed to meet on the First-day after at a Woman's House, who was called a *Quaker*; but I did not know that till after, or but little of any such People, tho' I had heard of them. When the Day came, we met, and it fell out, that two other Men came and met with us, and they were both called *Quakers*, but had not been long so. This Day we spent mostly in Discourse, till one of the Men (tho' he was a Man of small Appearance) and slow Utterance, and one that never used to Preach in Meetings; yet that Day the Lord's Power came upon him, and he so spake, as that he reached the Witness of God in me; and I thought, that that Exercise came upon him, in Mercy to me: But, alas!

1664.

And Fear.

1664. I had entertained such hard Thoughts of these People, that I took leave, and went homeward very sorrowful, and in deep Trouble; but my Cry still went up unto the Lord, that he would shew me *Sion*, the City of my God, and who they were that dwelt therein: And that *First-day*, as I was alone, and in great Exercise of Mind about these things, it pleased the Lord to shew me his People, who served him: For, as I walked along through a dark Wood, and was so exercised, that I scarce knew how I was, yet I kept walking on all alone; and as I came out of the Wood, to go up a Hill, out of a deep Valley, I had a Vision, and I saw a People laid close one by another, in a very low Place, lower than the other Parts of the Earth; where they lay still and quiet: And I looked upon them; for it arose in my Heart, that they were the Lord's People. This made me to look earnestly, to see who they were, that I might know them to my Comfort, whom the Lord owned for his People; and I saw plainly, that they were the People called *Quakers*, a poor, despised, low sort of People; which, when I perceived, I was as one amazed, and in great Trouble; for these were a People of all others, that endured the greatest Sufferings, and were by all the rest hated, reviled, and scorned. As I walked on, the Vision ended; but I was in a strange Frame, and considering the Matter, I felt a Change was upon me, and I knew that my Countenance was altered. So I drew near a little Village, my Way lying through it; but I had a mind to escape being seen, as much as I could, because I concluded, that they would take notice, that my Countenance was much altered; but it fell out, that when I had got almost through the Town, there was a Woman saw me and called to me, though

A Vision
of the
Lord's Peo-
ple.

I went as far from her as I well could, to keep in the Road: And she asked me how I did, and what ailed me to look so, was I well? I gave her little Answer; but said (as I remember) Not very well: So past on; and coming to a Stile that was upon the top of a high Hill, I sat down upon it; and there it was shewed me, that if I would be a true Follower of the Lamb, I must forsake the World, it's corrupt Ways, Fashions, Customs, Worships, and all the vain Glory, Love and Friendship of it. So that I saw, if I now came into Obedience to the Lord, that had thus graciously heard my Cries, and answered my Breathings, or rather, the Breathings which he had begotten in me, that then I must part with all the Repute, Friendship, Love and Praise of Men, which I then had, and lived in; and must forsake my Old Companions, with whom I had wasted much precious time in vain Sports and Gaming, which we lived and delighted in, with many other things I prized highly; all which I must now let go, for the Lord, if I would chuse and follow him: But at this I was much troubled, for I was very loth to lose either, and would gladly have had both the Love of God, and the Love of Men too, would both have enjoyed God and the World; but could not. My Love to these Vanities was so very great, and I prized them so much, that it went very hard with me, to think of losing all for Christ, yea, even as bitter as Death almost to me, in Appearance; for the Love and Favour of the People I valued highly, and the Cross seemed so great, that I could then by no means persuade my self to take it up: So that great was the Conflict I was in, and a very sharpe War there was in me, so that I was sometimes in great Distress: Yet I did not disclose my Condition to any, but kept all in secret

1664.

In great Distress.

C 3

from

1664. from Man: But the *All-seeing Eye* beheld me, and suffered me not to be overcome, nor the Enemy to destroy my poor Soul, though he suffered him to try and prove me, till the Lord was pleased to raise up his Living Witness in me, which I admired at, and could not tell what it should be, and did not know that it was the *Grace*, or *Gift of God that brings Salvation*, which appeared to me, though I grieved it, and disobeyed it, till it seemed to grow less and less, and to withdraw so long, till I could see but little of it's Appearance; yet did it never wholly leave me, though I rebelled oft against it; but still it rebuked, reproved and judged me, that I could not be at Peace, because it loved me, and would not let me alone, but waited to be gracious to me; but I was loth to take the Counsel of it: So I was greatly Exercised in my Mind, and was dissatisfied about things of Eternity, and my Sorrows were wonderful deep, and no Man knew them.

But before I got home, the Enemy came near as if he would have whisper'd in my Ear these Words, *Who knows but this may be a Trick of the Enemy* (meaning the Vision) and presently there appeared a Part in me which was seemingly pleased with this Whisper, and said, It is very like it may be so: Thus *Old-self* thought to save himself. And then I remembred, that the Priests of those Days had Preached down all such things, as not to be looked for in these Days, but said, *Visions, Revelations and Miracles* were all ceased, and that it was Presumption for any Man to look for the Spirit of God to be given him now, as formerly: So I flung off *All* again, as a dangerous thing, and would take no farther notice of it. Then I even desired, and was ready to say in my Heart, Oh! that the Lord would please, in these perilous Times, to speak audibly to

Question-
ings arise.

to some Man, as he did to *Moses*, that we might assuredly know his Mind; seeing one cries, *Lo, here!* and another, *Lo, there!* But Christ, the Power of God is in none of them. So great Blindness and Darknes seized upon me, and woful Ignorance, when I had rejected the Lord's Counsel, and trampled such an extraordinary Visitation under my Feet, and turned my Back on all, as the Work of the Enemy. 1664.

Oh! I have great Cause to admire the Lord's Mercies towards me, that I was not wholly forsaken by him, for his Eye was still over me, tho' for a time I was in deep Darknes and Distress, and my Concern was very great. In which time I conferred with many Men of several Opinions, but I found none that could help me in this Matter, because I came not to him *that is Mighty, on whom Help is laid.* Thus was I like a Bird alone in the Wood, without a Mate, joined to none.

And in this State I met with an unexpected Exercise; for it fell out, that within a few Days after this, (one First day) there came to me a young Man, who was full of Inquiry, and a great Seeker, and told me, That there was a Man had written a Book, lately come out, that had the greatest Mysteries in it that ever were, as far as he knew; and that God had spoken audibly to one *John Reeve* of *London*, or thereabouts, and had told him his Mind, and bad him go to one *Lodowick Muggleton*, and he should be as his Mouth, as *Aaron* was to *Moses*, and had given them Commission above all Men, and Power to Bless them that believed them, and to Curse them that spoke against them; and whom they *Blessed*, they said were *Blessed*, and whom they *Cursed* were *Cursed* to all Eternity: With many other strange things; so that I greatly desired to see

1666. the Book: For this (if true) was the thing I had desired, and I thought with my self, that no Man durst presume to say such a thing, except it was really true: And in a few Days I went to *Chesterfield*, and saw it, and as one that had my Wish; I read it eagerly, and upon the Reading of the first Words, where he saith, That the Lord had spoken to him, and given to him and *Muggleton* Commission; and that they Two were the *Two Witnesses*, spoken of in the 11th Chap. of the *Revelations*. I was ready to believe it: I borrowed the Book, then, and afterwards bought it, and as many other of his Books, as cost me Eight Shillings, and read them through several times, and did concur with him in many things, and at last I was so taken with the Story, that I was like to be deceived by it, and also the young Man. Then it pleased the Lord in Mercy to visit me again, to open mine Eyes, and enlighten my Understanding, and gave me to see great and sad Errors in the Book; that his Writings were clearly opposite to the holy Scriptures, in many respects; for they that were of that Opinion, and carried away to believe the false Prophet *Muggleton* (for *Reeve* was dead) they had no Worship at all, nor when we met together (those few that were at one Widow *Carter's*) we were not for either waiting upon God, or for any other Exercise at all of either Preaching, Praying, or Reading holy Scriptures: No, we had no more to do, but to believe *Muggleton*, and be saved. So we spent some time in Discourse, and then parted. Now, I saw, it was clear from the holy Scriptures, that the Lord was pleased that Men should worship him, according to his own Will, in all Ages, and would be sanctified in the Assembly of his Saints, and had in Reverence of all that were about him: But there was nothing of this among the

Chesterfield.

His Understanding opened to see their Errors.

Wid. Carter's.

the *Muggletonians*. And though the Lord had 1666. said, That *where two or three are gathered together in my Name, there am I in the midst of them.* But Matt. 18 this Meeting, they nor I knew nothing of, but^{20.} were to trust in *Muggleton's* Name and Power; and if he *Blessed* us, we were *Blessed*, live as we would: But if he *Cursed* us, we were *Cursed*, there was no Remedy.


Now, this Doctrine I found was contrary to the Doctrine of Christ, the True Prophet, who said, *Bless* (I say) *and Curse not.* But I found, that *Muggleton's* Spirit, took more Delight to *Curse* than to *Bless*. Then I wrote a Letter to him, and made 12 or 14 Objections against his Doctrine, and sent it him to *London*: To which he sent me a Letter, and referred me to his Books; but did not answer any of the Objections; but told me, he judged, I wrote in Ignorance and Inquiringly, and therefore forbore to *Curse* me, till farther Trial. But I left him, and sat down satisfied, that he was a false Prophet.

But I was like a Man in a Cloud, no body saw^{Yet cloud-} my Case nor I hardly saw it my self as I would:^{ed.} In this time I was sorely tempted, and yet some Hope lay very deep, that I should meet with Christ in Spirit, and know his Spirit in my own Soul; for I understood by the Scriptures, that it was *poured forth upon all Flesh, Sons and Daughters*, and that nothing could be done well-pleasing to the Lord out of it, and that they that were *led and guided by the Holy Spirit of God were the Sons of God*: And then I saw, that all Worship that was not in Spirit and in Truth was not acceptable to God; for all the Prophets and the Apostles came in it, they having received it according to the Prophecy of *Joel*, Chap. 2. ver. 28. and Promise of Christ, *Luke*, 24. 49. (as in *Acts* 2.)

Now

1666. Now after I had been concerned with this Man's Books, and had done with them, I resolv'd to cease reading such strange Books, and to read the Scriptures of Truth only, by which I was made a little easie; but how to come to Christ, of whom I stood in great Need, I knew not, and was in deep Trouble, almost quite out of Hope, and discoursed with many; but found no true Peace, Comfort or Satisfaction, but still was under much secret Sorrow, and was not so wise as to mind the Gift or Witness of God in me, and if I heard any Evil reported of the People called *Quakers*, I was glad and took Courage to go on, slighting the Appearance of Truth in my inward Parts; yet was the Love of God so great towards me, that he did not take his Holy Spirit from me, Praises, living Praises to his Holy Name for ever.

1668. Now I removed from the Place where I had lived all my time; and came to live at *Monyash*, *Monyash*. six Miles from thence, where I enquired, What Sorts of Professors were there? And I found a People called *Anabaptists*, of whom I knew very little, but chose rather to accompany with them, than with the rude worldly Ones; these I conferred much with, and took much Liking to them, which brought me acquainted not only with their Principles, but also with their Practices in Worship, which when I saw, I could say little against them, but thought they came nearest the Scriptures of any I had yet tried, upon which I went to their Meetings, and was almost persuaded, that I ought to be dipped into the Water, for unless I was I must have no Admittance into their Church: I then seeing no farther could gladly have been so, seeing it a far more easie Way to the Flesh than to obey the Gift of God in me: But I could not get to Water-Baptism in Faith; for finding

finding them preach, that Water Baptism is a 1668.
Sign of Death, Burial and Resurrection, and 
that a Man ought to be dead before he be buried;
for said they, 'It is monstrous in Nature, to bury
' a Man before he be dead; ' And then finding the
Holy Scripture saith, *That he that is dead is
freed from Sin; And how can you that are dead to
Sin live any longer therein?* I examined my self,
and found I was not free from Sin, so I was not
dead, therefore I was not fit to be buried, and
before I was dead and buried, I could not know a
Rising unto Holiness and Righteousness, and that
if I should go and be buried under Water, as
though I were dead, I should dissemble and lye,
or deal falsely both with God and Man.

This kept me out of the Water, but one of the
Chief of them came to me one Day, to ask me,
Why I came not to be dipped? and I told him as
above: He said to me, 'Many do come, that I
' believe, are more unfit than you are: ' I said,
That was nothing to me, I durst not.

Then after this I went to see my Sister dipped in
a River called *Wee*; and after that two young
Men, and after they came up out of the Water I
spent some time with them, and observed them who
were *passed from Death to Life*, as they signified,
but I saw no Appearance of the Spirit, or New-
ness of Life, or Power, or that they thereby re-
ceived the Holy Ghost; their Baptism being on-
ly with Water, which can only wash away *the
Filth of the Flesh*; but such as are *baptized into
Christ*, must be *baptized into his Death*, by dying
unto Sin, and be buried by this Baptism into
Death, that being made free from Sin, they may
come to have a Part in Christ, *the Resurrection
and the Life*, by whom they are made alive unto
God; for in Christ Life is manifest, and we have
seen it, and have *tasted and handled of the good
Word*

1668. *Word of Life*, that hath been as a Fire and as a Hammer to break our Rocky Hearts asunder, and Water hath gushed out, and we have felt our Hearts made new, and our Consciences clean, (being washed with pure Water) and to answer the pure Requirings of the Lord; and our Souls being baptized into Christ, and he being put on, in Him we have a *safe Habitation*, and come to see, that as none were saved by the Ark of Noah but a few that were in it, so none can know Salvation but those that are in Christ, *the Ark of the everlasting Covenant*; for he is given to be a *Covenant* to the People, a *Light to lighten the Gentiles*, (to open their blind Eyes) and to be *God's Salvation to the Ends of the Earth*: And there is *no other Name under Heaven, by which any can be saved, but by Jesus Christ*: To Him be all Glory given for ever.

But I found, that they whom I looked should have been dead to Sin, (as they profess they were) yet they lived therein, and pleaded for it term of Life. Then I began to question their Form, and through Mercy I found it was but a Form without Life or Power, and I plainly saw they were not in the Power and Spirit of God, as I shall with the Lord's Assistance hereafter make appear.

So that still the Mercy of the Lord preserved me, and his Long-suffering was Salvation to me: He drove me out of all the Inventions and Imaginations of Men, and stripped me naked and bare, I had no Hiding-place, for these Fig-trees bare nothing but Leaves, and it was Bread I wanted, for these outward things brought no inward Peace, Power nor Life, and could not nor can ever sanctify or make the *Comers thereunto perfect*, as pertaining to the Conscience, and therefore cannot satisfy the Birth immortal.

Yet

Yet I continued with them, till one day as I 1668.
 sat in the Meeting, I observed that the Elders
 and chief Speakers were putting one another to
 preach and pray, saying, *Pray do you, you are* Put one
abler than me: Thus they were urging one ano- another up
 ther, and as I saw it and heard them, there arose on preach-
 a Dislike in me of these Doings, and I said in my Praying.
 Heart, Why do ye put one another? Let God put
 on whom he He pleaseth.

Afterwards there came a mighty Power and
 Weight over me, and it was in my Heart to go
 and speak to the Meeting, so when I felt that it
 increased upon me, and I knew not how to con-
 tain if I did not yield to speak, I gave up and
 went through the Meeting to them, who had been
 treating one another as aforesaid, and desired I
 might have Liberty to speak a few Words; and one
 of them told me, that it was not there Manner
 to admit of any to speak among them before he
 was dipped, and entred in by the Door, and had Preached
 passed through the Ordinances, or to this Effect; among the
 Baptists.
 But, said he, we believe your are an honest Man,
 and will come, and so you may take your Liber-
 ty. So I turned me to the Meeting, and spake so
 that Tears ran down; I admired at my Condi-
 tion I was then in, for I was like a Bottle
 uncorked, and the Power of the Spirit flowed in
 me, and when it stopt I ceased to speak.

The next First-day I went again, and the 1670.
 Meeting fell in Course to be at an Elder's House,
 one *Humphry Chapman*, at which time a very H. Chap-
 wicked Act was put in Force against Religious man.
 Meetings, that were in other Manner than ac- Conventi-
 cording to the Liturgy or Practice of the Church of cle-Act.
England, where above the Number of Five besides
 the Family were assembled, and the Fine was 20
 Pounds the *House*, and Twenty Pounds the *Preach-*
er, and Five Shillings a *Hearer*: But the Elder
 (so

1670. (so called) refused the Meeting, for fear of being
 ~~~~~ fined Twenty Pounds; then it was tendred to another,  
 --Brume. that was not only an Elder but a Preacher, (one *Brume*, who had dipped the two Men  
 W. Black- aforesaid) but he refused it, for fear of his  
 shaw. Twenty Pounds; then it was offered to a Third  
 (one *William Blackshaw*) who accepted it for that  
 Day, though it fell not to be at his House by  
 Course: But when I saw the other Two refuse  
 the Meeting for fear of Suffering, (and one of  
 them was a Preacher, and had dipped two Men  
 when I stood by) I was not a little troubled; for  
 I remembred the Words of Christ, who said, *He  
 that denieth me before Men, him will I deny before  
 my Father which is in Heaven.* So after the Meet-  
 ing was ended, they discoursed about what  
 they must do for time to come; for they must  
 not be at that pass; and the Query was, Where  
 and when they must meet? About which they  
 differed much, some were for meeting in the Bot-  
 tom of a Valley, to save the Fine of a House: And  
 as for the Time, some were for meeting early, to  
 have done by that time the Priest and People  
 came from the Steeple-house to Dinner; but some  
 were for beginning then, some were of one mind  
 and some of another; but there was one, that I  
 loved best, desired they might meet as they had  
 done formerly.

Baptists  
 consult a-  
 bout Meet-  
 ing.

Now as I sat and beheld them, I felt the same  
 Power arise in me, in which I had preached  
 amongst them that Day-week before, with these  
 Words, *These People are not the People of God,  
 they do not stand in the Power of God.*

Leaves the  
 Baptists.  
 H. Chap-  
 man.

This I believed, and went away satisfied that  
 it was so; and left them and went no more to join  
 with them in Worship. But *Henry Chapman*  
 dealt dishonestly by me, and I complained of  
 him, and they desired me to come to a Meeting  
 that

that was to be at *Wardly*, where was one *Tomlin-son* of *Nottingham* that Day, to help them to purge their Church, and brake Bread: And they cast out *H. Chapman*, who soon after fell Sick, and died, and I lost by him. 1670.  
Wardly.  
Tomlin-son.

And now I was once more singled out, and durst join to none of those Formalists, but was like a lost Sheep, strayed from my Shepherd, which, after a long time, I now came again to remember, and was persuaded, that it was the *Gift of God*, or the *Spirit of Truth*, that came to me to lead and guide me in the Way of Truth: which wrought in me a great Fear and Dread, lest I should have finned out my *Day of Visitation*; and I greatly questioned, Whether it would ever appear to me again or no? Yet, I had a kind of secret Hope, which kept me from being quite hopeless; and I came again to be much exercised in Mind, and the Travel of my Soul was now again, truly to enjoy the Lord, and be an Instrument for his Glory, and that I might know his Will and Worship, and perform the same, and be joined to those, who were joined unto him; which was the Travel of my Soul. One alone  
again.  
Remem-  
bers the  
former Vi-  
sitation.

Thus I was as one alone, like a speckled Bird, none like me (for as yet I had not been at a *Quaker's* Meeting) but thought to live as Holy and Righteous as I could among Men, and join with none in Worship, for fear of being deceived, by joining in false or will-Worship and Idolatry. But sometimes I went two Miles to see a Woman at *Over-baddon*, who pretended to live without Meat; where I met with Professors (I think I may say) of all sorts: And one Day, a Man of *London* came, called an *Independent*, and there was a Meeting; and *He* having heard of *Me*, desired me to pray, before he began to Preach: But I felt a Zeal to rise in me against putting Men upon



1670. upon that Service, which only belonged to God to require and move Men to: But I refused, and he went on; who could do what he had a mind to do, as far as I saw, in his own Will: Then he Prayed and Preached; but before he had done Preaching, I was so pressed in my Spirit to pray, that it was a great Exercise to forbear till he had done: And then I prayed; but with such a Power, that the People were amazed, and truly, so was I too; for I had never prayed so before, for I had both Wisdom, Faith and Utterance given me. Afterwards I went home and kept from all People, and joined with none, having tried almost all Perswasions among Protestants, and much Sorrow I had in secret, and was deeply baptized with the *Spirit of Judgment and Burning*; and I saw the Baptism with the *Holy Ghost and Fire*; and my Pride and Empty Knowledge, Notions and Opinions, yea, my Faith that I had got by the Wisdom of Man, was burned up. Oh! the Cup that I then drank deeply of at that time, is unspeakable: And when the holy Spirit appeared in me, *Jordan* overflowed her Banks; Oh! it was deep at that moment of time, but in the midst of Judgment the Lord shewed Mercy. And it began to be much in my Mind, and I was ready to conclude in my Heart, that what I had felt in me, was really the *Spirit of the Lord*, that had waited on me long, and striven with me; and as I once said to two Professors, that something appeared in me, as one that had much mind to be received and entertained; but for want of my being open-hearted, and inclined to embrace, receive, and mind it, I oft lost the Sight and Feeling of it. These two, to whom I told how it was with me, said nothing to me at all, nor could they tell me what it was, though I told them for that end they should inform me: The  
appear-



Appearance of it was mild, meek, low and gentle, 1670. and full of good Counsel, but stood firm always, and condemned Evil, Reproving, Rebuking and judging it righteously; so that I was much persuaded, in the Secret of my Heart, that it was the pure, holy Spirit of God; and then I thought, if it came not again, that then my State and Condition was dreadful, sad and deplorable. I mourned and lamented; but none knew my Sorrows but the Lord alone.

Now I knew not what to do; for my former *Resolution* to live a holy Life, and to be as righteous as ever I could, I found did not do, nor help me to Peace with God; nor had I any true Rest for my poor Soul, Day or Night; for I had no Power to live as I desired to do, though no Man could condemn me for any ill things; yet I saw that in my self, which others could not: And I wanted the Lord's Presence, for without that my poor Soul could not be satisfied nor find true Rest; though my Life and Conversation was such, that most loved me, that knew me.

About this time I entred into a Married State, and went to House-keeping. And after some time, my Wife grew earnest to have me go with her to hear a Priest, but I durst not; for I saw they were wrong, as much as any, except *Papists*, and great Sorrow fell on us; and we disputed oft, till we both wept, and my Sorrow was great.

In this Condition I met with great Temptation, and the Enemy fought my Ruin, both of Soul and Body; all which I kept secret: None knew the deep Sorrow I was under, Night and Day; for I had none to open my Mind unto, except my Wife, and I durst not tell her, lest I should trouble her, and put her in Fear concerning me; but yet sometimes, upon close search, I found a little secret Hope, but it was very low and very small.

D

After

1670. After a time, wherein I had been in deep Trouble, Night and Day, a Cry arose up in me to the Lord. ' Oh, that I knew his Will, and what he would have me to do ! Oh, that I knew his People, and his true Worship, which he is well-pleased with ; that I might be joined unto *Those* that were joined unto *Him*. Oh, that I understood aright *the Things that belong to my Peace* ! And when I awoke in the Morning, a secret Cry arose in my Heart. Oh ! that this day may be my Birth-day : For I saw, that I wanted to be *born again*, and to be made a *New Creature* ; and my Exercise was very great, no Comfort could I meet with, in any thing that this World afforded, without the Enjoyment of his Presence : And for this I travelled in Spirit before the Lord ; and some Hopes I had, he would shew Mercy to me, which (blessed be his Name !) I witness ; for, in his own time, he caused the Spirit of his Son to arise in my Heart, with that Power and Efficacy, that I clearly saw, it was the *Spirit of God* indeed, which I had so long grieved, which begat a godly Sorrow in me ; and then I came to it to ask Counsel, and it shewed me the Way of Life, and gave me Power to become a *Child of God*. Blessed be the Lord for ever !

1671. Now, one day, in Corn-harvest, as I was Riding on the Road to *Sheldon*, all alone, in deep Exercise, and was taking a View of my State and Condition, being in deep Tribulation and Anguish ; in this State when I was condemning and judging my self, it pleased the Lord, on a sudden, unexpectedly and unlooked for ; that the Day Star arose in my Heart, and the Sun of Righteousness with Healing under his Wings, even in this time, when the *Sorrows of Hell* seemed to take hold on me, even then it pleased the Lord to appear in me, and to visit me with the *Day-Spring from on high*,  
in

How he  
came to re-  
ceive the  
Truth and  
his publick  
Ministry.

Extraordi-  
nary Ma-  
nifestation



in a very powerful and wonderful Manner, in 1671.  
 great Mercy, Goodness, Good will and infinite  
 Loving-Kindness; so that I was, in my *Inward*  
*Man*, full of the Power and Presence of Almighty  
 God, and his heavenly, glorious Light shone in  
 me mightily; so that I may truly say, it far ex-  
 ceeded the Brightness of the outward Day; and  
 the Eye of my *Understanding* was opened, and I  
 saw, that it was the Lord's *Holy Spirit* that ap-  
 peared in me, and I believed, and could do no  
 otherwise.

Oh! then I was glad, and my Soul was filled *Great Joy.*  
 with Joy, because I had met with the Lord, who  
 I knew was sufficient to *teach me all things*; and  
 gave me to see, that my Sins would be remit-  
 ted and forgiven, in and through *Jesus Christ*:  
 And Christ Jesus was now become my Light,  
 and my Salvation, and living Faith sprung  
 in me; for I felt Power and Strength to  
 believe, and I then saw and felt what true  
 Faith was, and also saw, that I never had true,  
 living Faith before then; this was the free Gift  
 of God, for it sprung up in his Power, and stands  
 in it.

And Life Eternal I saw manifesting it's self al-  
 so, through Christ Jesus; so I tasted of the good  
 Word of God, and was made a Partaker of the  
 Holy Ghost, and was enlightened: For the Life  
 was manifested, and I saw it, and that the Son of  
 God was come, and gave me an Understanding *to*  
*know him that is true*; for he revealed himself or  
 made himself known in me and to me.

Now my Soul was quickened and enlivened in  
 him, and by him, in whom is Life; and I also  
 heard him as the Shepherd and Bishop of my Soul,  
 who was come near, even to mine own House,  
 mine own Soul, and the holy Scriptures were



1671. opened to me, to my Admiration and Joy, and I understood them far beyond what I had done before, and they became more sweet, comfortable and precious to me, that I wondered I had never seen them so before, having read them so much Night and Day: But now the Lord gave me in Measure to understand them, for they were very plain now, and that no Man knows them, but those to whom it is given, by the holy Spirit of him which is called, *The Key of David*, and opens and shuts as he pleaseth: And I kept what I had found that Day, and it was to me as the *Pearl of great Price*, hid in my own Field, that I had sought in divers Forms and Professions, and I now understood the Parables of the *Lost Piece of Silver* in my own House, and of the *Little Leaven* that lay hid in my Three Measures of Meal, which I saw, was my *Body, Soul and Spirit*, and that it had long been working in me (whilst I knew it not) in order to Leaven my whole Lump, (with it's own Divine Nature) that was capable of being leavened into Good, by the Working of that *good and perfect Gift which was come down from above*, and was *freely* given me of God; for the Sons of God were led and guided into all Truth, by the holy Spirit of Truth.

It was he that made *David* wiser than all his Teachers, and did attend him from his Youth, and inabled him to go against the *Lyon, the Bear, and Great Goliath, in the Name of the Lord*; and I saw, no Man could be a *Child of God*, without his *Holy Spirit*; and it was *That* I had wanted the Knowledge of, all my Days; and I was glad when I felt and knew that I had it freely given me.

And now my great Concern was to mind it, and be obedient to it; for this was my *Master and Witness*, that would either excuse or accuse, accord-

according to my Deeds; and was my Reprover 1671.  
 and Instructor, and shewed me all that ever I  
 did, and no Thought, Word or Action was hid  
 from him: Then I was glad that I had found such  
 a Comforter, and that it was poured forth upon  
 all Flesh, according to his Promise, in *Joel* 2.  
 and *Acts* 2. So that as the Apostle said, *Heb.* 2.  
*11. He that sanctifieth, and they that are sanctified,*  
*are all of one:* For great had been the Work of  
 this good Measure of Grace in me, that was come  
 by *Jesus Christ*, in order to make me a *new Crea-*  
*ture* in Christ, my *Life, Light and Salvation*; or  
 to leaven me into a new Lump, and work a tho-  
 rough Change in me, who had great need of it,  
 being in the corrupt *Nature a Child of Wrath*, as  
 well as others: Yet I had not so clear a Know-  
 ledge of it, for great had been my Ignorance; and  
 though Light shone in my dark, ignorant Heart,  
 and made *all things manifest that were reprov-*  
*ed*, yet my dark Heart had not comprehended it,  
 that it was the Light of Christ which so wrought  
 in me: For when we lived in Darkness, and in  
 the Night of Blindness, and sowed to the Flesh,  
 and took pleasure in Unrighteousness, and lived  
 in Pleasure, having our Affections set on things  
 below, and not on things above, loving the World  
 and the Praise of Men more than of God; for the  
 Love of God was not yet known to us, nor shed  
 abroad in our Hearts, so as to see or feel that it  
 was his Love, tho' I was in a Profession of Reli-  
 gion without Life, till the Lord appeared to me,  
 and caused the Light of his Son to arise in my  
 Heart to my exceeding Joy and Satisfaction.

But when I was brought to the Knowledge of  
 it, which was *the Lord's doing, and it was mar-*  
*vellous in my Eyes*; Oh! then my Sorrow was turn- *Sorrow*  
 ed into Joy, and greatly was the Love of God *turned in-*  
 felt in me: And great Love was raised in my *to Joy.*



1671. Heart unto the Lord; and I was deeply sorry that ever I had sinned against him; and felt *true Repentance* given me, and saw that I never knew what *true Repentance* was before: And now I had such a Sense and Assurance of the Love, Mercy and Goodness of God to me in Christ Jesus, and for his sake, who now was become precious to me; that if I had died in that Hour, I was satisfied of my Soul's eternal Happiness and Peace: Oh! then all Fear of *Death* and *Hell* was taken away; for I plainly felt my Soul so affected with the Love of God, that I was troubled that I had grieved his holy Spirit; and great was my Desire that I might do so no more.

Now I went on rejoicing with Praises and Thanks, which arose in my Heart unto the Lord; my Joy being great in him; and I was ready to think, that my Sorrows were ended, and my Tears wiped away. A *new Song* was given me that none could sing, but he that had it: And I was glad that I felt the precious Truth in my inward Parts, which God loved; and he loves those that love it, live in it, and obey it.

*A blessed Day.* Oh happy Day it was to my Soul! Oh! how I loved the holy Scriptures, which were never so sweet and precious to me before, as they were now; and I loved all People, and greatly desired that they might be brought to the Knowledge of the Truth as I was; for I knew, that it was the Will of God, *that all should be saved*.

Thus having met with the Lord so satisfactory, to my Joy and Comfort, I felt that his holy Spirit was rightly called the Comforter, that leads and guides into all Truth, which I rejoiced to know, feel, taste and handle of; then I turned in my Mind to the Lord, to commune with him, desiring to know, Who were his People, that I might



might join with them, and worship him aright, 1671. according to his own Will? And the Lord in mercy answered me, as I prayed to him; and the Word of the Lord was so powerful in my Heart, that I could do no other than believe it. And the Lord made known unto me, *That the People called Quakers are his People above all other People.*

Now, when I understood that this People were the Lord's People, I felt a Part in me that was sorry; for if it had been any other People, I might have been more at Liberty to have pleased the World, and to have kept the Friendship of it, and not have been so hated by it: For these People were despised, persecuted, and suffered deeply beyond others; for others could flee (from) Sufferings, and conform a little sometimes; but these abode and stood, though *the Winds blew, and the Rains fell, and the Floods beat upon them;* for the Lord enabled them to stand, and outstand it; all Praises for ever be given to him!

But I felt the Spirit of the Lord, and believed, and indeed could not question the Truth of what he had manifested to me; only I observed in my Mind, that the Lord said, *The People called Quakers are my People above all other People;* not that they were his People [only] and no other, but above all other: So that I concluded, that there were many more, that were not yet called Quakers, that would be brought to know him (as I did then) and feel that he is Good, and have his Love shed abroad in their Hearts, and love him therewith, and one another for his sake. And I felt love to All, agreeable to that holy Song, *Peace on Earth, and Good-Will towards Men;* Praise, Glory and humble Thanks to God! for with him is Joy unspeakable and glorious, far beyond what I thought I should ever have known.

1671.

*A young  
Man, &c.  
convinced.*

And there was a young Man walking a little way off me, and I felt a Love to him, though I knew not that he was of any Society at that time; but he was afterwards convinced of the Truth, and was a very honest Man, and his Wife, and Three Sons, and Two Daughters were also in time brought to the Knowledge of the precious Truth, and some of them remain to this Day; and one of them had his Mouth opened to preach the Truth. Now seeing that I had such a clear Manifestation of Truth, I was desirous to do the Will of God, and was afraid of losing the Sense, and Sight, and Feeling of that which the Lord had in Mercy given me the precious Enjoyment of, and was pleased to let me see, that no Man could take that from me, nor hurt my poor Soul, if I did it not my self. Oh! it was precious to my Soul, and then, though I had been offended with the People called *Quakers*, I now called them *Friends*, as Christ did those of old that obeyed him.

*Tempted.*

So I went on to my Journey's end, with my Mind exercised in serious Considerations: But, as I came back, the World was set before me, and all I had in it, and I saw I must give up all, and let all go; and this was not all, but to Prison I was like to go, and my Wife and Children might be brought to Poverty: But in the Lord alone I put my Trust, who is all-sufficient, and is the Portion of his People, and the Rock of their Safety, for ever, *Amen.*

But though the Enemy was busie with me, I was concerned to feel the Lord with me, to keep and help me still to abide in him, and with him; and (blessed, and praised be his Name for ever!) he did not leave me, nor forsake me, though sometimes he hid (as it were) his Face from me; and when I trespassed or offended for want

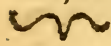


want of a diligent Watch, or suffered my Mind 1671.  
to wander, yet he hath not been angry for ever; though his Word hath been as a *Sword*, and as an *Hammer*, yet in Judgment the Lord remembred Mercy: And the good *Samaritan* hath come and poured in Oil and Wine, and healed wonderfully, Praise, Glory and Renown be given to him!

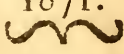
Now my Satisfaction was great, and my Heart was turned to the Lord, and my very Countenance so altered, that my Wife and Neighbours took notice and spoke of it: But I kept my Mind inward and said little, but as I had it given me, and kept my Exercise to my self for some time, and neither told my Wife, nor any body; for as yet I had not been at Friend's Meetings, neither was there any about our *Peak Country*, where I then lived: But I met with some Friends at the Market, and conferred with them, but told them not of my Condition; and the greatest Part of the Town was stirred, and some said well, and had a Love for me, and some said ill, and hated me without a Cause; and they differed one with another: But after some time, many were convinced and came to Meetings.

And the Lord having shewed me again his poor despised People, it made me glad when I found with whom to wait upon him. After some time I heard of a Meeting at *Exton*, at one Widow *Farnay's* House, whose Husband had been an honest Friend: I went to it, and found divers Friends were come many Miles, and when I came, I was confirmed that they were in that Truth whereof I had been convinced, though they were so much derided by the World. There was little said in that Meeting, but I sat still in it, and was bowed in Spirit before the Lord, and felt him with me, and with Friends, and saw they had their Minds retired, and waited to feel his Presence and Power,



1671.  er, to operate in their Hearts, and that they were Spiritual Worshippers, who worshipped God in Spirit and in Truth: And I was sensible, that they felt and tasted of the Lord's Goodness, as at that time I did; and though few Words were spoken, yet I was well satisfied with the Meeting. And there arose a sweet Melody, that went through the Meeting, and the Presence of the Lord was in the midst of us, and more true Comfort, Refreshment and Satisfaction did I meet with from the Lord, in that Meeting, than ever I had in any Meeting, in all my Life before, Praises be to the Lord for ever! And I was assured, that they were his People, and are guided by his Spirit, by which they are come to understand his Will, and are brought (in their Measure) into true Obedience to his Commands, being made willing to bear his *Cross*, *deny themselves*, and become *Fools*, that *true Wisdom* they may know, for which they wait in silence, and to feel the *Inspiration* of the Almighty, to give them an *Understanding* of the *Things of God*; which the *natural Man* cannot understand, because he comes not to wait in the *Spirit*, for the Manifestation thereof.

I also felt such a Love in my Heart to them as I had never felt to any People. Oh! it was true Love, such a Love as none knows, but they that have it: And I also felt the same Love in them to me, and some of them got me in their Arms, and was glad of me, though I knew but few of them, nor they me: So I came home, and my poor Wife was sore grieved that I went among *Friends*, viz. the People called *Quakers*, and the People of our Town began to rage, some disputed with me, some cursed me, as I heard, some pleaded for me, some derided and mocked me, calling after me, *Quaker, Quaker*; and when I heard them

them thus call after me, my Heart was glad and filled with Joy, that I was reproached for Christ's Sake, and thought worthy to take part with Friends in the Sufferings of Christ, that were yet behind in his Body; and thus it arose in me, Now I have got the Name, Oh! that I may be truly brought into the Nature of God's People. 1671. 

But there were several things that as yet I saw not clearly through; though I felt the Lord with me, and was sure that it was the Truth, yet I intended, in the secret of my Mind, not to imitate the *Quakers*, but I would put off my Hat to Men, and use the same Language that I had done; for I did not like their plain Language and Behaviour to People, nor was I willing to come into the Practice thereof in Imitation of *Friends*, thinking I should please People better, if I said *You* to a single Person, and put off my Hat to them; for many love to be worshipped, though there is no Worship due to any Creature upon Earth. *Reasoned about Hat and Language.*

So I was hid for a time, few knowing what I was, nor what I had seen, heard and felt; yet I knew that it was the Lord that met with me on the Road, and that it was with such Power, that I willingly received it to my great Satisfaction and Comfort, and believed that the Lord, when he saw meet, would open my Understanding, and give me to understand the *Holy Scriptures*, which he hath since in Mercy wonderfully done.

Now I was careful to hold that fast which was freely given unto me: And it came into my Mind, to wait on the Lord, to know what he would have me to do; so I turned in my Mind, and waited to hear what the Lord my God would say to me.

And after some time, as I was Riding on the Road, and waiting, the Word of the Lord arose in great Power livingly in my Heart, saying, *Speak Truth to thy Neighbour, be not Double-tongued, respect no Man's Person.* This



1671. This fully satisfied me; and I saw I was to enter the Kingdom of Heaven as a little Child, and was to learn anew to speak and walk, and stood in need to be helped and held up by the secret Hand of the Almighty Omnipresent God, and to mind him in all I said, and in all my Walkings and Doings, and I came to see that it had been the Language of God from the Beginning, and the Language of all the righteous People in all Ages, and that no Prophet, Apostle or Servant of God did ever use any other Language to him, either in Prayer, Praises, or in their Writings in any Age; for I saw that God changeth not, and that as Men *truly* turn to him, they come to be *true* Men; but this Language and Conversation was hard to Flesh and Blood, that would have pleased Men, and had their Praise which I got when I was young, and it went hard with me to lose it all, which I knew I must, though they took Offence at me for my Obedience to the Lord, so I gave up in Obedience to the Will of God, in which I found Life and Peace to my Soul, and great Encouragement and Joy in the Lord, though this Way of Speaking and Carriage went very hard with me, and was a great Cross to my natural Part, and helped to lay me very low, and to mortifie the old Man in me, and made me willing to be a Fool in the Eyes of the World, and to be despised of Men.

*Now, Blessed and for ever praised be the Lord  
A Song of God Almighty! He hath made glad my Soul, and satisfied the Breathing of my Spirit; he hath opened the Mercies of the Lord to me the Mysteries of his Kingdom, and given me a Measure of his Grace, and caused his Light to arise in me, and the Darkness to flee away; he hath given to me the true Bread of Life, and made my Heart glad with the Wine of his Kingdom; he is become my Teacher himself, and hath gathered me*  
into



into his Arm of Power, and covered me with the 1671.  
Banner of his Love; he is become my Hiding-place, my Rock, Strength and Refuge, I need not fear what Man can do unto me; He is my Portion, I shall not want, and therefore I trust in him alone, my Helper in the needful Time; he hath wrought all my Works in me and for me, both to will and to do of his own good Pleasure; he is a sufficient Reward to all them that wait upon him, he is all in all, I have none beside him, he is all-sufficient, I am nothing but what I am in him, therefore he alone is to be praised, Glory is wholly due unto him, for it is he alone that hath redeemed my Soul from Death, and hath opened to me the Way of Life; he hath taken my Fetters off from my Legs, and hath set my Feet upon a sure Foundation; he hath brought me out of the Prison-house, and hath set my Soul in a pleasant Place; he hath pluckt me like a Brand out of the Fire, and hath given me Strength above my Enemies; he hath redeemed my Soul from Death, and caused me to walk in the Path of Life; he hath heard my Sighing, and my Groanings were not unknown to him; the Breathings of my Soul hath he regarded, and my Heaviness hath he turned into Joy; yea, he hath tenderly waited to be gracious to me, and his Long-suffering hath led to Repentance: Oh! What shall I render to the Lord my Saviour, who hath dealt so bountifully with me! My Soul, bless thou the Lord for ever, and all that is within me praise his holy Name; for he hath caused Mercy to surround me: Oh the loving Kindness of the Lord! Oh, all ye that know him praise his Name! for his Mercies endure for ever, who hath caused Light to shine out of Darkness, and manifested thereby those things which are reprov'd, to which Light my Heart is turned, resolving to turn away from my Iniquities, and serve the Lord with Reverence and holy Fear; for now I know it was he, by his Word, that shewed me my Thoughts and the Intent of my Heart; although I was once  
Igno.

1671. Ignorant of it, yet now am I assured it was this Word, which often called behind me, saying, *This is the Way, walk in it!* It was still seeking to save me out of the Enemy's Power, though I then regarded it not; nevertheless it pursued me, till at last my Heart opened to receive him, who is now my Beloved, and has given me to taste that God is good, whose Goodness far exceeds all that this World can afford, praised be the Name of the Lord! for I have found the Pearl of great Price, the One thing needful for my Soul to know, and this is Christ within the Hope of Glory, the true Way to the Father, who promised to be with his Disciples to the End of the World: This is he whom we are to hear and obey in all things, lest we be cut off from among his People; this is the Unction which I have received of the Lord, that teacheth all things, which is Truth, and is no Lie: Oh that the Children of Men would open their Hearts! that the King of Glory might enter in, to drive out that Den of Thieves, which robs them of that Treasure and Peace which passeth their Understanding, whereby they would come to witness the Comforter, the Spirit of Truth, to lead them into all Truth; for it is he who worketh all our Works in us and for us: And this is the Lord's Doings, and it is marvellous in our Eyes; to whom be Praise and Glory for ever!

Thus my Understanding being opened, I came clearly to perceive the Word of God in my Heart, which had wrought powerfully to my full Convincement, and by it knew I must be faithful to it's Requiring, if I would have Peace; it giving me a true Sight of my State, and how I should wait for Salvation: Then did I see, to my great Satisfaction, (which caused Joy to arise) that the despised Quakers were the People who worshipped God in the Way he required, in Spirit and Truth.

So being come to see, in the Light of the Lord, through all things to my Satisfaction, I went cheerfully



fully to Friends Meetings, and was edified and comforted: And the Third Meeting I was at, the Power of the Lord came upon me, and I was pressed in Spirit to declare of his Goodness, but it was hard to give up; yet, I durst not disobey, so I stood up and spoke to the Congregation, (abundance of Friends and others being met) what was given me to understand, concerning the Creation of Man, his Dominion, Work, State of Innocency, Fall, and Restoration by the promised Seed, Christ Jesus the Saviour of Mankind: All which was to the great Joy of Friends, and Reaching of the People.

At this Meeting was a Woman convinced, who with her Parents dwelt at *Tides-wall*: They much desired I would have a Meeting at their House; accordingly I went, much People being gathered in the Garden. This was a Town in which I was formerly well known. After the Meeting had had some time in Silence, I was moved to stand up and speak, which I continued for about four Hours; but my very Countenance was so much changed, that there arose a Reasoning among the People, Whether I was *John Gratton*, or no? In the time of my Declaring, a Woman-Baptist put a Question to me, which I answered so much to her Satisfaction, that she was convinced.

This Woman's Husband was a *Muggletonian*; and when he came to understand she was turn'd *Quaker*, he told her he would write to his Prophet to curse me; which he did accordingly: Upon which *Muggleton*, by Letter, sent me his Curse, the Words of which were not worth mentioning; but in Answer gave him to understand, I mattered it not.

The next First-day I went to a Meeting at *Matlock*, where the Informers and Officers had made very sad Spoil, by taking away Friends Goods; yet many others as well as Friends came to the Meeting: In going thither, as soon as I came



1671. came within Sight of the House, I felt the Lord with me; I went in, and it was very full of People, and after some time I was moved to declare the Testimony of Truth; and the Presence of God was so gloriously manifest, that the People gave good Attention, and were so affected, that the Fear of Man was much taken away.

At this Meeting the People looked earnestly upon me, at which I marvelled, but perceived it was at a laced Band which I had upon my Collar; at this I was smitten and sorry, for until now I had not minded it since my Convincement; besides, Friends in those Days shewed no Appearance of Pride in their Apparel, neither was I pleased with my self; for I saw that the Holy Spirit did not allow of any Superfluity, either in Apparel or any thing else, from a Sense of which I took it off, and wore it no more; neither did my dear Wife ever offer to put it on again, but when she understood that I was troubled for wearing Lace, she took it off all the rest of my Bands, although she was not then convinced of the Truth, though some time after she was.

Now my being Convinced was noised much abroad, many People disputed and conferred with me, and my Kindred were sore troubled, and would have had me forbore my *Carriage* and *Language*, that Truth had led me into, saying, *We ought not to offend*: I told them, It was the *Little Ones* that believe in Christ which ought not to be offended: *But Wo to the World!* (said Christ our Lord) for the World took Offence at him, without just Cause; and so they do at his Followers, who are given up to do his Will, and to follow the Leadings and Guidings of his Holy Spirit. If *Righteousness* offend the Wicked, whose Fault is it? *Abel* could not help it, when *Cain* hated him, because his Works were *Righteous*; and he pleased God

The World  
offended.

God, though *Cain* was offended: Even so, he 1671.  
 that is *born after the Flesh*, hates and takes Of-  
 fence at him, who is *born after the Spirit* to this  
 Day; and thinks it strange, because they run not  
 with them in their carnal Ways, to the same  
*Excess of Riot, speaking Evil of them.*

But when Christ said, *Wo be to the World*, be-  
 cause of Offences! He said also, *that Offences*  
*should come; but wo be to that Man by whom they*  
*come!* Now why then come Offences? That those  
 that are *tried living Stones*, may be made mani-  
 fest; and that those that will not take up the  
 Cross and deny themselves, may also be made  
 manifest: For the *Friendship of this World is*  
*Enmity against God*; and if any *Man love the*  
*World, the Love of the Father is not in him.* But  
 the Cause lies here, That unregenerate Men  
 be known by their Fruits. False Prophets;  
 false Priests, false Professors, *Hypocrites*; *Wo be*  
*to them*, though they walked in long Robes, and  
 sounded a Trumpet, when they gave Alms, and  
 prayed in the Corners of the Streets, to be seen of  
 Men, and made long Prayers for a Pretence:  
 They for all this were proud, and loved the chief  
 Place in the Synagogue; the highest Rooms at Feasts,  
 and Greetings in the Markets, and to be called of  
 Men, Master. They were covetous, and devoured  
 Widow's Houses; Tything Mint, Annise and  
 Cummin, but omitted Mercy, Judgment and Truth;  
 for they were not what they pretended to be.

The Sodomites offended Lot, and vexed the right-  
 eous Soul of him that entertained the Angels of  
 the Lord; for which they were offended at him:  
 But Wo and Misery came upon the wicked Sodo-  
 mites, but Lot was delivered. Jerusalem took  
 Offence at Jesus Christ, who came to save his  
 People from their Sins, and to finish Transgression,  
 and to bring in everlasting Righteousness: And the



1671. *Jews hated him without a cause; Him that would have gathered them, as a Hen gathereth her Chickens under her Wings, to save them from the devouring Fowls of the Air, that would destroy them utterly: Even so Christ spreads the Wing of his Power over those that are gathered unto him, to save them from the Prince of the Power of the Air, the Spirit that now works in the Hearts of the Children of Disobedience; that roaring Lion, that goes about, seeking whom he may devour.*

But the Church was safe under the Shadow of the Lord, saying, *I sat under his Shadow with great Delight, and his Fruit was sweet unto her Taste; for it is all good; but the Fruit of the evil One is all bad, bitter as Death, Wormwood and Gall; and so it will be for ever.*

But Wo and Misery came upon *Jerusalem* also, that would not be gathered nor saved; but rejected the *Holy One*, and the *Just*, and chose a *Thief* and a *Murderer*, before him as those do that chose to serve the Devil before Christ Jesus the Lord of Life and Glory.

1672. Now, I went abroad much, and had Meetings in several Counties, as *Yorkshire, Lincolnshire, Nottinghamshire, Staffordshire, Cheshire and Derbyshire*: And many were convinced; and great Joy and Gladness, Love, Unity and Concord flowed among us.

My Wife was not yet convinced; and I was in much Sorrow for her, and so was she for me, and disputed with me often, till we both wept; but still we loved dearly: And before the second Meeting at my House, as I was upon the Road, one Evening, in great Heaviness for my Wife; the Word of the Lord came to me saying, *I will give thee thy Wife*; at which I was glad and comforted: For I believed, that it would be fulfilled ere long; as it was accordingly; she being soon after convinced, blessed be the Lord. For



For at the next Meeting, one *William Yardly* 1672. came; and after the Meeting she Discoursed with him long; but at last, Truth sprung up in her, and in him also, that he went to her, and said, *Ann*, God's Love is to thee, which she feeling, was given up to obey it, and was glad: Then our Days were made more joyous, and we lived together after this about Thirty Five Years, and had many Friends came to see us, of whom we were glad; we had an *open House*, and *open Hearts* to entertain the Lord's People, and was glad he had in Mercy fitted and enabled us to be serviceable to his People; and my Trade increased, for we had *Favour with God and Men*.

Now, I was much concerned in Preaching the Gospel of our Lord, and went to and fro to Meetings, and many People were convinced in divers Places; as in *Darby-Dale*, *Matlock-side*, *Ashover* Darby-Dale, Matlock-side, Ashover, *Parish*, *Brampton*, *Harpsdale*, and in the *High Peak*; many and precious Meetings we had in divers Places, as *Matlock*, *Ashford*, *Baslow*, *Brampton*, *dow*, *Tideswell*, *Longson*, and elsewhere, as we got Liberty at Houses, and Meetings were settled, and many of mine own Kindred were convinced, and died in the Truth, I have Ground to hope, my aged Grand-father, who was about Ninety Years old, was convinced and glad of the Truth in his old Age, telling my Mother, *This is that I have been seeking for all my Days*, meaning the Truth. After some time, I went to *Darby*, and got some Meetings there, and at *Little Chester*, and many *Baptists* were convinced in *Cheshire*.

Afterwards it was required of me, to go and Visit the Churches in *Nottinghamshire*; so I went to *Nottingham*, and found *William Smith* lying sick, a fine living, faithful Man, and brave Minister of Christ; and it was revealed to me, that he would be taken away at that time, as I told

1672. *Thomas Highfield* over Night; and next Day after the Meeting was over, I went to see him, and staid with him some time. Oh! he was in a sweet Frame, full of Love; Life and Peace were plentifully in him: So I left him in great Unity, Tenderness and Love, and went to *Mansfield*, and he died in a few Days, and left a good Savour behind him. His Memory is sweet to me, and those Parts had a great Loss of him. From thence I went to *Skegby*, *Hucknell*, and then home.

1673. After this, the Lord was pleased to lay it upon me, to go abroad again into *Nottinghamshire* and *Leicestershire*, which I was very loth to do; but I durst not but go, though my dear Wife was then within two Months of her Time. So I went to *Tupton* Meeting on the Fifth Day, and to *Boulsover* on the Sixth, where we had some Disturbance, and on the Seventh Day to *Chesterfield*, where we had a glorious Meeting, and some Convincement. Oh! the Lord's Power was over all: From thence I would fain have gone home again, but must not, and I wept sore. From hence I went into *Nottinghamshire*, and on *First-day* had a Meeting at *Worksop*, in a Barn which *William Baily* had hired; for his Wife happened, as she Rode near *Worksop*, to fall off her Horse, and break her Leg, and her Husband came down from *London* to see her, and finding that she was not fit to be removed, he hired a House for one Year, for Friends to meet in. I went to see her, and had a Meeting there on *First-day*; and as I was at Prayer, the Officers (with many more) came railing and raging up into the Meeting, making a great Noise, as if they would have afrighted us, till they came near me; and just as they came to me, the Power of the Lord increased, and my Voice rose strongly, and they all stopped, and turned back like Men smitten, and went quite away



away, having not Power to do us any harm. We 1673.  
had a precious Meeting, and went away comforted. ~~~~~

The next Day I was at a good Meeting at *Blyth*, <sup>Blythe.</sup>  
and another in the Evening; to which came *John* <sup>J. Seaton.</sup>  
*Seaton*, one of the chief Men of that Town, who  
was convinced, and proved a faithful Man to the  
Truth, till his dying Day. Many more in that  
Town, and about it, were convinced of the Truth,  
and stood nobly to it through suffering Times  
faithful to the End. Next Day I went to a Meet-  
ing at a Town called *Etalstall* in the Forrest, where *Etalstall*.  
I had a good Meeting; many came to it, and  
some were convinced, particularly one *John Kent*, <sup>J. Kent.</sup>  
who received the Truth.

The next Day, I went to a Meeting at *Kerfall*, <sup>Kerfall.</sup>  
and the Priest of the Town came, and made a  
great Noise at my Back for a while, to stop me;  
but I held on, and was sorry he troubled the Meet-  
ing, for it was in a precious Frame: But at last,  
I felt I must stop, and turned to him; but he of-  
fering to clear himself from Preaching for Hire,  
said, *He need not to Preach, except he pleased, for  
he had an Estate to live on, if he did not Preach.*  
So I bad the People take notice; *This Man* (said  
I) *is his own Master, and need not Preach, unless  
he will; but the Apostle Paul, and they that were  
sent of God, were not so: For Paul said, Necessity  
is laid on me, and Wo is unto me, if I Preach not  
the Gospel.* By this I shewed the Priest, from his  
own Words, that he was no Minister of Christ;  
Christ was not his Lord and Master, since he could  
do what he would, either Preach or not Preach:  
So he was made manifest, and went away in a  
great rage, and his Company with him. The  
Lord was mightily with us that Day, and we had  
a good Meeting, and were sweetly comforted, and  
had no harm by Man.

1672. Then I went to *Akring*, and had a Meeting, and one *John Allin* came to it, and was convinced and shaken wonderfully; but though he trembled, yet he rejoiced, and cried out, *He is come! He is come! He is come!* After which, he went home, and met with high Professors, and disputed them much: Then he took his Bible, and went to and fro in the Town, but he ran before he was sent, and came to some Loss: So his Relations sent him to me, and when he came to my House, and talked with me, he was finely recovered; so that in a few days he went home: But the Family and Professors about him set on him again; and he was zealous, and Discoursed them, till he hurt himself again: Then I took my Horse, and went and fetched him away to his Uncle's at *Blyth*, where I left him, where he did well, and proved an honest Friend, and after some time went to *London*; and was taken at a Meeting with his Wife, who was big with Child; she went with him before the Mayor, who, in pity to his Wife, would not send him to Prison with the other Friends, which he was freely given up to, and grieved, that his Wife came in the Mayor's sight, and was very sincere (I hope) as long as he lived.

Ogston. The next Day I went to a Meeting at *Ogston*, which was very large; I had never seen the like Appearance before, the living Truth went through the Meeting: Many were reached, and the Power of the Lord came over all, to the Joy and Comfort of many.

Long-  
Clauſon. Next Day I went to a Meeting at *Long-Clauſon*,  
Vale of Beavor. in the Vale of *Beavor*, and there was a fine young  
Will. Marriot. Man, called *William Marriott*, who was full of  
S. Brown Life; and *Sarah Brown*, *Elizabeth Doubleday* and  
Eliz. Dou-*Edward Hallam*, and Friends were comforted to-  
bleday. gether.  
Edw. Hal-  
lam.

The



The next Day (which was the Seventh) I went 1672.  
 to a Meeting at *Harby*; and the Day following *Harby.*  
 (being First-day) I went to a Meeting at *Crow-* *Crowston*  
*ston*, there the Lord *Ross* (so called) came to *Lord Ross.*  
 the Steeple-house, and our Meeting was near it:  
 the Officers, and others came to break up the  
 Meeting, with a great Noise, as if they meant to  
 frighten us all, and as they came up the Entry,  
 I turned my Face upon them, as I was declaring  
 the Truth; the Lord enabling me to speak bold-  
 ly, and his Power came over them; but before  
 they came to me, they were silent, and turned  
 back, like Men smitten in their Hearts: In a lit-  
 tle time they went away and left us, and we had  
 a good Meeting, praised be the Lord for ever,  
 whose Power was over all!

Next Day I went to a Meeting at *Broughton*, *Brough-*  
 at *John Wilsford's*, where a *Baptist* got privately *ton.*  
 to hear, who was reached, and confest to the *Jo. Wils-*  
 Truth of what I spoke, as *John* told me after- *ford.*  
 wards.

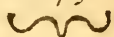
The next Day, I came to *Nottingham*, and had *Nottin-*  
 a good Meeting there on the *Third-day*, and Friends *gham.*  
 were glad of me, and we were comforted toge-  
 ther. But there was a Friend came to fetch me  
 home from thence; for my Wife was very weak,  
 and more likely to die than live, thinking she  
 should scarce live to see me; and the Child was  
 buried, whereupon I hastened home on *Fourth-day*,  
 and found my Wife very weak, and my self much  
 spent: But (thanks be to God!) he raised her up  
 again. My Mother was with her, but my Father  
 was not convinced; he hearing that I was a-  
 broad, and how things were at home, he thought  
 to come and chide me for leaving my Wife in her  
 Condition. But the Meeting happening to be  
 at my House, the next First Day, thither  
 my Father came not till that Morning: But

1672. some Friends were got in before him ; so he intending to stay all Night, deferred it, rather than fall on me before them. When the Meeting was gathered, after some time, I spoke ; and there were some of the Chiefest of the Town, whose Tears I saw run down their Cheeks, and my Dear Father was so broken, that he cry'd aloud, in great Joy of Heart, whilst he Trembled. At which I was silent a little, and my Father came to me, before all the People, Weeping, and took me in his Arms, kissing me now, his Design of Chiding me fell. The next Day, we walked alone, and had much Discourse, till he fell to Weeping again, and desired me to forbear, and say no more ; after which we parted ; he loved me much ; yet he never came into open Obedience to the Truth.

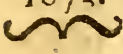
After this, I stayed at Home some time. And Oh the Peace that flow'd in my Heart ! as Christ promised, not as the World giveth, who cry *Peace, Peace, when there is no Peace* at all Experienced : But (Praises to the God of my Life ) his Peace hath he given to me, and many Thousands in this Day, that Peace the World does not know, neither can they take it away from us, *Glory to the Highest forever !* Oh ! the Love and Life that flows here, and springs from the Fountain of living Waters, in whom *all our fresh Springs are*. Feel it, Reader, in thy Self, hast thou not seen it gush out of thy rocky Heart ? When the Prophet Spiritual *Moses* hath smitten upon it, with the Rod of God in his Hand.



1673.

*An Epistle to Friends.*

NOW, my Dear Friends, it is in my Heart, to write a few Lines to you e're I proceed. 'Have you not found in your Measures, 'this *Christ of God*, to be what I say of him, 'Oh! Prize this Immortal Life, that now stirs in 'you, and Praise the Lord for his Mercy: Live 'in this Life that frees from Death; abide in it, 'and your Joy will be full; the World little 'knows your Joy, little knows your Peace; 'though ye sorrow, yet always Rejoice; though 'ye War Daily, yet live in Peace: And the 'Peace of God, that passeth all Understanding, 'keep your Hearts and Minds in One; in that 'Light of Life, which now shines in your Hearts; 'that you may never fall; but always keep low 'in your Measures; and see that none look out, 'or mind any thing but the Lord, who alone is 'to be minded in All, by all, and above all, 'and followed, obeyed and trusted in. And, 'Dear Friends, keep in the Innocent Life, and 'this will knit you together, and enliven every 'Member, and quicken you All, and make you 'Savoury; and seasonable Fruit will be reaped, 'and a good Savour will you be to one another; 'and this will feed you, and your Strength will 'be daily Renewed, and the Increase of God experienced, and you will daily feel his Love, 'that's better than Wine, to make glad your 'Hearts, and to surpass the World's Love: This 'will rejoice your Souls in times of Adversity; 'for this Love, many Waters cannot quench. 'Therefore, Dear Friends, all keep your 'Minds stayed on the Lord, and take heed, 'ye lose not the Things ye have received  
of

1672.  of him ; but all wait, in your Measures,  
 upon the Lord only, and expect nothing  
 from Man; for he is not to be accounted  
 of ; nor think not to live on the *Manna*  
 others have gathered, but come you and be  
 diligent also : Take heed, the Lord call not for  
 you, when you are gone abroad with your  
 Minds, about your own Business. But, Oh, my  
 Friends ! Keep your Habitation, and the Lord  
 will keep you, even as the Apple of his Eye ;  
*Nothing shall harm you, if ye be Followers of that*  
*which is good.* And, all live in the true Light,  
 and abide in it, by which all Dangers whatsoever  
 will be made naked and bare unto you,  
 and all false Spirits will be seen and tried, in  
 the true Light, and the Mind of God you will  
 clearly know, and if you all keep here and  
 Live in it, you will find Safety, and the Enemy  
 will not be able to touch you.

Therefore dearly beloved Friend, keep in  
 the Light, of which you were Convinced,  
 and by which you are Converted and turned  
 to the Lord. And, dear Friends, keep in  
 that, for that keeps truly Humble, in Sincerity  
 and Truth, and so all feigned Humility,  
 and all Pretences and outside Professors  
 will be made Manifest, and your Enemies  
 Strength will also be clearly seen, which is  
 meer Weakness; and matter not, neither be forward  
 in answering Questions, put forth by the  
 Opposers of the Lord's Truth; but stand singly  
 in Obedience to the Lord, and be as Fools,  
 that the true Wisdom may be preferred, and  
 thus the Lord's Will will be done, whether their  
 Wills be answered or no ; and your Peace will  
 be as a River, as you hearken to the Lord,  
 and the Lord's Cause will be Pleaded with all  
 Flesh



‘Flesh by Himself, and his Arising will be the 1673.  
‘Scattering of his Enemies; for *Babel’s* De-  
‘struction will come upon her, by the Bright-  
‘ness of his Coming, and the Breath of his  
‘Lips, will she be utterly Destroyed; the  
‘Mouth of the Lord hath spoken it. So, my  
‘dear Friends, all keep in your Strength, and  
‘feel the Arm of his Power stretched out, to  
‘carry you on; that you may daily know  
‘Victory, and praise the Lord in his own San-  
‘ctuary; and declare of his wonderful Works;  
‘for with a strong Hand hath he brought  
‘us out of Anguish and Bitterness of Spirit,  
‘which we once were in, by Reason of our cruel  
‘Bondage in Sin. And had not the Lord come  
‘to visit us, we had been in Slavery, even till  
‘now, for none else were able to Deliver us, nei-  
‘ther was there any to Intercede for us: There-  
‘fore his own Arm brought Salvation to us.  
‘Wherefore, my dear Friends, all keep in that  
‘Grace which Saves, that breaks the Rocks, and  
‘that hath often broken you, even to Pieces, and  
‘hath made your Earthly House to Tremble;  
‘and hath filled you with Dread: Oh! Remem-  
‘ber his mighty Works in the Deep, and receive  
‘the Law at his Mouth; hear it, and do it;  
‘behold, it is near you, *in your Heart, and in*  
‘*your Mouth*, that ye may not depart from it.  
‘Oh! Dear Friends, watch Diligently, for in  
‘this Furnace you will be tried: But though  
‘you are suffered to be tempted, yet will  
‘not the Lord permit you to be tempted beyond  
‘your Measures: Therefore all keep in your  
‘Measures, there’s your Safety; *my Grace is*  
‘*Sufficient*, saith the Lord; therefore fear not  
‘your Adversary, for he cannot hurt you, if ye  
‘always fear the Lord your God, and live in his  
‘Counsel,

1673. ' Counfel, whereby your Hearts will be kept clean  
 ~~~~~ ' Habitations for his Holy Spirit to dwell in :  
 ' For stronger is he, that is in you, than he that
 ' is in the World

*From you Dear Friend, and Fellow Labourer in
 the Work of the Gospel.*

*The 3d. of the 8th.
 Month, 1673.*

J. G.

1674. Now the *Baptists* were. displeased with me,
 when they saw there was no Hopes of my return
 unto them, and often disputed with me; for
 great Disputes were at *Monyash* between them
 and Friends: But the Lord had opened my Un-
 derstanding, and also the Holy Scriptures to
 me. And I wrote a little Book concerning
Baptism, and therein shewed, That no Man had
 Commission from Christ to Baptize with Wa-
 ter, since *John's* Race was run, and his Ministry
 fulfilled, making it appear, that the *Baptists* Bap-
 tized without any Command from Christ. This
 Book they never Answered in Print, that I hear-
 ed of, only I had a few private Letters from some
 of them, which I also Answered in Writing.

Peak, Dar- At this time Truth prospered in the *Peak* Country
 byshire. of *Darbyshire*, and the Word of God grew, and was
 multiplied, the Word which God sent unto the
 Children of *Israel*, Preaching Peace by Jesus
 Christ, who is Lord of all; that Word said *Peter*,
 which was Published throughout all *Judea*, and
 began from *Galilee*, after the Baptism which *John*
 Preached; which Word, *Peter* Preached to the
Gentiles, viz. Christ Jesus, Lord of all, who is
 the

the only Way to come unto God by: *For no Man* 1674.
can come unto the Father, said Christ, *but by*
me; and there is no other Name given under Hea-
 ven, by which any can be saved, but by Jesus
 Christ, for he is the Fountain of Eternal Life,
 which is opened for all to wash in and be cleans-
 ed, and for that end he hath poured out of his
 Spirit upon all Flesh, that they may have a Part
 in him, and the cleaner we are washed, (altho'
 it be in great Tribulation) the whiter will our
 Robes be.

Now I was come to know what the City of
 God is, which I had read of in the *Revelations*,
 viz. to be the true Church, which hath no need
 of the Sun or of the Moon to shine in it; for the
 Glory of God doth lighten it, and the Lamb is
 the Light thereof, in which Light, the Nations
 of them that are saved must walk. Thither the
 Kings of the Earth shall bring their Glory and
 Honour, the Gates of this City shall not be shut
 at all by Day, and there is no Night there; here
 is none to enter in which are defiled, neither
 whatsoever worketh Abomination, or maketh a
 Lye, but they who are written in the Lamb's Book
 of Life.

After this I went to *Oxston* again, where the *Oxston*.
 Informers were very busie, and the Officers came,
 and one charged me in the King's Name to come
 down and be silent, as I was speaking in the
 Power of God; but I charged him in the Name
 of the King of Kings to be silent, and also asked
 him, If he did come in the King's Name? He
 said yes: Then said I, Did he send thee? Doth
 he know of our Meeting? He answered, No:
 Then said I, How canst thou come in the King's
 Name, if he did not send thee? And the Man
 turned from me and got away, taking those away
 who came with him, here we had a precious Meet-
 ing

1674. ing that Day. After this, I went to *Great Markham*, where they stoned us as we road through the Streets, and brought a Fool to the Meeting, furnished with rotten Eggs, as I supposed; for he came and stood just before my Face, and flung them towards me, but did not hit me with any of them.

Markham Another time, I went to *Markham* again, and the Priest came and brought the Town Officers, and sent them in to break up the Meeting, whilst he staid at the Door: But the Officers came in, and Friends making way for them, they sat down and heard very quietly; for I was declaring in the Lord's heavenly Power e're they came in, and they staid till the Meeting was done, and gave no Disturbance, but to the Priest who staid at the Door without to see the Meeting broke up, but when they did not do that, he raged, and said, *He brought them to break up the Meeting*, in which they staid: But he went away angry, and afterwards we departed, sweetly refreshed and comforted.

High Peak, Scarfsdale, Staffordshire, Cheshire, Lancashire, Yorkshire Now I ran to and fro, and had many Meetings both in the *High Peak, Scarfsdale, Staffordshire, Cheshire, Lancashire and Yorkshire*: And Truth prospered gloriously, I also had Meetings in fresh Places; as *Ashford, Longson, Tiddefwell, Bradow, Grinlowe, Baslow, Matlock*.

Bradow. Jon. Fisher And there was a Convincement at *Bradow*, and thereabouts in the *Peak*; and one *Jonathan Fisher* and his Wife with divers others were convinced: We appointed Meetings there, but such a Multitude came, that the House could not contain them. Wherefore I went into the Street under a great Tree, in the Market-place, that was walled about, and I got upon the top of the Wall and spoke to the People, but a Company of rude Fellows set on to stone us, and the Stones flew about my

my Head, and rattled in the Tree, yet hit me not: 1674. But a Woman that happened to sit near me, a great Stone hit her and wounded her, and the People came and carried her into an House, but she recovered after some time. At last a Man came, blaming them who threw Stones at us, and got into the Crowd, but after he had stood a while, he stooped to take up a Stone to fling at me, as was supposed, and one of his Neighbours standing by, who for some time had been very attentive, seeing the Man that had blamed others going to throw a Stone, he up with his Fist, and struck him on the Ear, that he let the Stone fall, and did not fling it at me: This Man who struck the other was convinced that day, and became an honest Man, and so continued till his Death for ought I know.

At last *Henry Jackson*, and *Henry Roebuck* H. Jackson. H. Roebuck. came to the Meeting, and got on the top of the Wall also, and as *Henry Jackson* was Declaring, a parcel of young lusty Men came and cast off their upper Coats, and thrust Friends violently off the Wall. *Henry Jackson* was heavy, and they were very hard set to get him down, but they did: I went down and spake to one of them, asking him, Why he was so uncivil, he answered, if they let us alone all the Town would be *Quakers*.

But I went to a Place of the Wall that was just before the greatest part of the Crowd, and getting up, kneeled down on the top of the Wall before their Faces, and all Fear of Stones or Men was gone, and I prayed to the Lord by the Help of his holy Spirit, with a loud Voice, and the Lord's Power came over all, and the People fell in their Minds, and were still, and became like another People, and *Henry Jackson* had good Service amongst them after, and our Meeting ended in great Sweetness, and as we Rode out of Town

1674. Town, some blessed us, and seemed very friendly, and loving, and never disturbed me after, though I have since been at many Meetings there, at *Jonathan Fisher's* House, who lived and died an honest Friend, and left a good Savour behind him, and his Memory is sweet, and there are Meetings still, and many were convinced there, Slackhall. and at *Slackball* also, and thereabouts.

We went sometimes over the *East More*, and had Meetings at *Totly* and *Dore*, where some were convinced, and near *Beechief*, where one Justice *Pegg* lived, but he never concerned himself to disturb us. Most of our Meetings were out of Doors, but one we had in the Hall, and several in a large Barn; but one *First-day* we had one near *Beechief*, which was at the back-side of an House in a Lane, and many came to it.

Thither came one called an High Constable, J. Stone. whose Name was *John Stone*, and he brought Officers, and a Company with him on Horse-back as I was Declaring, and the Constable charged me in the King's Name to keep the King's Peace: But the Lord's Power and Presence being with us, I held on speaking boldly in the Name of the Lord, but he sent one of his Company and bad him go fetch me out, the Man came and laid his Hand on me and trembled, but had not Power to take me away, he stood by me a while, I continuing my Testimony, he left me and went through the Meeting without me: When he came to his Master, he said, Why have you not brought him? What answer he made I heard not. Then he took out his Pen, Ink, and a little Book, and called to a Friend to assist him, however the Friend went to him to see what he Writ, and he said his Hand trembled, so that he could not write, after I had eased my Spirit a little, I was silent, and gave way to *Henry Jackson* mine Elder Brother,

ther, who had good Service that Day. After 1672.
 some time the Officers were very uneasie, and J. Stone Rode away angry, as though he would go to the Justice for more Power, and the Meeting continued finely. He staid, I suppose, above an Hour, when he came again, he had as little Authority over us as before, for the People were so affected, and strengthened, that they ventured to talk boldly to him, and told him, it was fitter for him to go and search the Ale-houses, and to take Notice of Drunkards, and bad People. than to come thither after that manner, to disturb such honest People as we were: So he fumed about a while, and at last put Spurs to his Horse and rode away, and took all his Company with him, so we had a precious time, and he had no Power to stir us. Soon after that, the High-Constable died: There were some that Day I saw went away soon after the Officers came, but they have been poor ever since: But the Lord hath blessed the faithful every way, Thanks be given to him for ever! Thus the Lord was with us from Day to Day, and from Place to Place, and suffered no Weapon nor wicked Instrument to hurt me where-ever I came. Blessed be his holy Name for evermore!

Another time I went to a Meeting at an old House near *Whitwell Common*, and thither the Officers came, but I declared the holy Truth amongst them: After a while they went out, as I thought, to consult what to do, and I heard, that one said to the other, he speaks almost nothing but Scripture; and they were not willing to disturb us, but after a while they went away. Hear the Lord was with us, and gave us a good Meeting, Praises be given to him for ever!

In these times I was invited to a Meeting not far from *Newcastle-Underline*, whither I went, but

1674.
William
Yardly.

but when I came there, the House was too little, for many came to it, and *William Yardly* was at it: So *William* and I sat down in the House, but the Parlour and other Rooms were filled with People, and there came a Man that Day from *Newcastle*, who came on purpose to be an Informer against that Meeting: He went into a by-Room that had many People in it with him. And the Meeting being gathered, I felt the Lord with us, and he enabled me to speak, and my Voice was shrill, and they that were in the other Rooms heard plainly. Now this Man that came to be an Informer, took Offence at some Words which I spake, but he was a dark, ignorant Fellow, as all Informers are, else they would not be Informers to hurt the Lord's People for their Obedience to him. And his Offence was so great, that he was restless, and disturbed the People that were in the Room with him; yet he staid while *William Yardly* was Declaring to the Meeting: And as I sat silent waiting upon the Lord, it pleased him to manifest to me, that there was a Man in another Room that had taken Offence at some Words which I had spoken: And withal shewed me the Words, and I remembred them, though no Creature had told me a Tittle, nor had I seen the Man; but I was so plainly shewed it from the Lord, that when *William Yardly* had done, I stood up again, and called out to the Man, saying, *Who-soever thou art, that art offended at these Words, which I repeated, and then spake fully to, and opened them, making it appear plain and easie to be understood, that the Words which I spake, were Words of Truth and Righteousness:* And the Man heard me, and was satisfied and got up and went quietly away.

Soon after the Meeting ended, the People that were in that Room with the Man, aforementioned

oned, came unto me and asked me, Who told me? 1674.
 I answered them, No Man told me: At which they wondered how I should know so fully, and tell it so plainly; and God had the Glory, and the Man had not Power to hurt us, but went his way, and I saw him no more. Thus were we delivered from the Wicked, that they did not gain their Prey upon the Righteous who trusted in God, and for this End I write these things, that they that fear and love God may put their Trust in him, and be obedient to him, and valiant for his Name and Truth, and fear not Man whose Breath is in his Nostrils, and is here to Day and gone to Morrow.

After this I went to a Meeting at *Blyth* again, *Blyth* and we met on the Highway-side, for the Meeting-house Doors were locked up, and we kept out; but the Officers watched lest the Informers had come, and when our Meeting was done, and all silent, and about to part, the Officers stepped to us, and went away with us as tho' they had broken us up; but they took some before a Justice, and told him the Meeting was silent; so Friends were not fined, nor the Officers blamed: For they took that way on purpose to save themselves and Friends also.

Now in those times we had many good Meetings at *Baslow*, till at last they cast *Hugh Masland* *Hu. Masland.* into Prison at *Derby*, and *George Ellis* and *Hugh Masland's Wife* *Geo. Ellis.* Died, but one Day two Men *Justice Ayre.* came to be Informers, and staid the Meeting quietly, but after went to Justice *Ayre* of *Highlow* to Inform, and wanted a Warrant to distrain our Goods: But he was displeased and sharp upon them, and bid them look to themselves; for if he found that they did for-swear themselves, and that he ever caught them in a Lye, or to that Effect, he would have their Ears; by which they

1674. they were so danted, that they went away and
 ~~~~~ let it fall; and troubled us no more.

*A Dispute* After this the Priest of that Town grew angry,  
 and gave a Challenge in Writing to dispute with  
 me on three Points. First, He said there was  
 no *Revelation* in these Days. Second, That no  
 Man had the Spirit of God in him, in these  
 Days. Thirdly, That if I had the Spirit of God  
 I might Read in a Book he had, which was  
*Greek*. And set a Day and a Place to meet on,  
 and when the Day came, I met him in a Close of  
 Hu. Chap *Humphry Chapman's* in *Baslow* (a Civil Man) and  
 man. many People of divers sorts were there, and  
 Basflow. when I had shewed the Priest's Blindness about  
*Revelation*, he put his Book into my Hand, and  
 said If thou hast the Spirit of God in thee, Read  
 in this Book; so I took it and held it till he  
 had vaunted and made an Oration to the People,  
 and then he would have taken the Book from me,  
 No, said I, thou gave it me to Read; first, See  
 whether I shall read or no. So I took my Bible  
 and read the Scriptures to the People, and shew-  
 ed them how they spoke quite contrary to the  
 Priest, and the Priest quite contrary to the Ho-  
 ly Scriptures, which saith, The Spirit of God is  
 given to all, but not to all alike; to one was  
 given the Gift of Tongues, to another the Inter-  
 pretation; some was gifted for Miracles, but not  
 all; some do Prophecie (Preach the Gospel) but  
 the Manifestation of the Spirit was given to  
 every Man to profit with all; so I read the plain  
 Scripture, but he knew not that it was Scrip-  
 ture, but talked against it, till one that stood by,  
 told him, It is Scripture, Man, so he was sorely  
 despised; and when he saw that he had plunged  
 himself into a great deal of Error, he was silent,  
 D. Ashton and was so manifest that one *Benjamin Ashton*  
 the Justices Son came to him, and took him by  
 the



the Sleeve and led him quite away, and left me <sup>1674.</sup> with the People which were many, and a pretty many *Baptists*, to whom I spoke awhile, so the People staid, all but the Man that went away with the Priest: And we had good Service for God that Day, and were comforted, Truth prevailed and the People edified, and the Lord's Power was over all. Many talked of this Dispute, and the Priests of the Country were offended with this Priest, for Challenging me, and envied me the more for it.

Now our Meeting at *Monyash* encreasing, divers Priests up and down the Country were angry, and very envious, and I and others were served with Sessions and Assize Procces; and one *Wil-son*, the chief Priest of our Parish of *Bakewell*, was to come one First-day to our Town to give, (*alias* Sell) to the People Bread and Wine, and those that will not buy it of him, he useth to make them pay for it, whether they will have it or no, pay they must; for he hath sent Officers and strained of my Goods for it, though neither I nor my Wife ever had any from him.

Now the Meeting was to be at our Town that Day, and the Priest ordered one of the Church-Wardens, to go early that Morning, and call at *Ashford*, and take the Constable with him to one Justice *Ashton*, a moderate peaceable Justice, one that did much Good in his Place; the Constable had some private Notice and slipped out of the way, but the Officer of *Monyash* went as the Priest had ordered him, and desired the Justice to grant him a Warrant to break up a Meeting that was to be that Day; How! said the Justice, a Meeting that is to be? He would grant him no Warrant for a Meeting that is to be; How did he know it was to be? Had you seen the Meeting, I would have granted you a Warrant; but none

1674. will I give you on such Account, or to this Effect, as I was informed: So the Officer came back without a Warrant, yet the Priest *Wilson* came, after he had done his Forenoon's Work, and got his Dinner, he sends for all the Officers in the Town, and came to our Meeting, and brought his Clerk to be Informer, for they would have broke up our Meeting by pulling and halling us out by Force; but when they had us out, they went to fetch more and we followed them in again, and as some were forced out others went in again, thus they wearied themselves a while; and then the Priest was going away, but I being got in again after they had halled me out, my Mouth was opened, and when the Priest heard that I had begun to preach, he turned again and stood quiet, and all was still till I had done: Then I spake to the Priest before the People, and told him, If he took himself to be our Shepherd, and that we were strayed from the Flock of Christ, let him make it appear that we were in an Error, and I would take it friendly; but he said, He came not to seek the Sheep but Wolves, and went away, (but left the Informer at a back Window, looking in at a Casement) and confessed that the Lord was amongst us; and we had a precious Meeting after they were gone, and a Friend went to Prayer, and praised the Lord, that his Presence was with us: Yet this Informer went after this to the Monthly Meeting of Justices, to inform against this Meeting; and we had then the High-Constable living in our Town, one *George Dale*, who was a loving, friendly, moderate Man, he was setting in the Room when the Priest's Clerk came to inform against Friends; he asked him, What he came there for? And the Clerk told him: But when the High-Constable understood his Business, he got up and put him out of the

G. Dale.



the Room, and kept him out, that he could not inform that Day: It happened soon after, that this Informer went to let off his Musquet, he being also a trained Soldier, but it burst in pieces, by which he was wounded, and narrowly escaped being killed; and he confessed after, that he thought it fell to his Lot to be so hurt, for what he had done to the *Quakers*, and would a done if he could; so he troubled us no more.

After this I heard, that *Wilson*, the High-Priest of our Parish, went to the Justices himself, and wanted some Course to be taken with the *Quakers*, to put down their Meeting; for he was hot against us, but against me above all; but the Justices, *Ayre* and *Ashton*, held him off, telling him, that they were not willing to have any Hand in Ruining of their Neighbours, and desired him to take some other Way than by Informers.

Now before these things hap'ned, I was in great Exercise of Mind, notwithstanding which I was willingly given up to serve the Lord, whatever I suffered for it; in this Exercise I was brought very low, being deeply plunged in my Spirit, until, at a Meeting in my House, it pleased the Lord in Mercy mightily to break in upon me, greatly tendering my Spirit, to the Glading of my Soul, then was my Tears, Tears of Joy, for I rejoiced in the Lord, for his Mercy endures for ever, Thanksgivings be given to him! who failed me not in this needful Time, but supported and bore me up in these Days of great Tribulation.

At this Time Friends suffered deeply in many Places, both by Fines and Imprisonments, also the Priests in their Pulpits raged against Truth and us. In these perilous Days I went up to *London*, to the Yearly Meeting, where I was mighty

1674. glad to see such brave Meetings: The first I was at was in *Gracious-Street*, which was so large that the Court was almost filled; in this Meeting the Lord's Power was with me, and I had more mind to hear others than to be heard myself; for there were many brave Men there, who are since gone to their Rest. But the Power of the Lord came upon me, and at length my Mouth was opened in the Demonstration of the holy Spirit, to my great Joy.

Bull and Mouth.

T. Townsend.

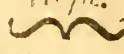
In the Afternoon I went to the Meeting at the *Bull and Mouth*, which was also large; but before I got thither, a Woman-Friend was Declaring, her Name was *Theophila Townsend*, she had a living powerful Testimony, yet notwithstanding that, the bad rude People about the Door despised her, and spoke unhandfomly of her; but I pressed through them, and got into the Gallery, and after she had done, then I spoke, and first directed my Speech to those unruly Men, shewing whom the Scripture said should not enter into the Kingdom of God, but said, It's like you think, God will be better than his Word; and they were still and silent, for the Lord's Power came over all, then I turned to the Meeting, and Oh! the Streams of Life that ran through the Living that Day.

The next Day I went to another Meeting, and to several Meetings following in that Week, and it was a precious Time to Friends.

Goes with there other Friends to see L. Muggleton.

On the Seventh Day I met with three Friends, who were going to see *Lodowick Muggleton*, viz. *Robert Barclay*, *Patrick Levingstone* and *William Hague*, and I went along with them, only I desired they would conceal my Name from him, for he had had my Letter but a little before; when we came there, his Wife civilly conducted us into a Room, after which he came down and looked on us, saying, Is any of you *John Gratton*? But *Robert Bar-*



*Barclay* answered, Art thou a Prophet, and needest thou to ask? At this *Muggleton* stopt, saying, You are *Scotch* Men, and I will have nothing to do with you; for I was lately cheated by a *Scotch* Man, one *John Swinton*. 1671. 

J. Swinton

This *J. S.* had been to see this false Prophet, and in Discourfing with him, he fupposing him to be a poor Man, gave him half a Guinea, upon which *Muggleton* bleffed him; but before *J. S.* went away he told him, He believed that he was a false Prophet: Upon which *Muggleton* cursed him; fo he would not meddle with *Scotch* Men.

*Robert Barclay* asked him then, Why he did not give the Man his Gold again? To which he made no Reply: Then I fpoke to him, faying, I am an *English* Man, talk with me; and I put fome Questions to him, as, Whether all *Scotch* Men muft fuffer for one Man's Offence? (if it was fo that he was offended) he faid, He mattered not: I told him, It feemed to be contrary to the Nature of Chrift Jefus, who came to feek and to fave that which was loft? Then I asked him, How he came by his Authority? Had he feen any thing, or heard any Voice? He answered, No; then faid I, Thou haft nothing for what thou doft, but what thou haft from *John Reeve*; he faid, No, he had not: Then faid I, I perceive all that thou haft, for what thou doft, is only the bare Word of a Man; he answered, It was: then faid I, Doft think it would not be a credulous thing, for me to venture my eternal Salvation upon the bare Word of a Man? To this he answered, You muft, if ever you be faved: That's ftrange, faid I; for I knew he lied, and was a false Prophet; praifed be the Lord! who gave me to fee him fully. Then I asked him, If he had Power to blefs a Man after he had cursed him? He answered, No: faid I, What haft thou Power

R. Barclay.

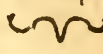
J. Reeve.

1674. Power to curse a Man after thou hast blessed him, and hast not Power to bless him after thou hast cursed him, provided the Man repent? He answered, No: *Robert Barclay* then replied, That it was strange! If he had Power to curse Men after he had blessed them, for then, by the same Rule, he should have Power to bless Men after he had cursed them. But still he knew not me. Then *P. Levingstone* spake *Patrick Levingstone*, saying, I was with a Disciple of thine, *D. Carter* at *Chesterfield*, and she told me, I should never have any more Openings or fresh Springs again; But, said he, I have found her a Liar every day; then said he, Did *D. Carter* curse thee? Yes, replied *Patrick*; Well, said *Muggleton*, in Confirmation of her Curse, I pronounce thee cursed: Then another said something to him, and he cursed him also; and when he had done, he was so pleased, that he said, It did him more good, than if a Man had given him Forty Shillings: Upon which I asked him, What he thought of me? And what would become of me? He answered, If I was careful I might do well; saying several times, If you be careful, it will be well with you in the End.

Then I desired Friends to bear witness, That this false Prophet, who saith, He hath not Power to bless a Man, after he hath cursed him; and yet, having cursed me before ever he saw me, he tells me now, If I be careful, I may do well, and it will be well with me in the End; Oh, what a false Prophet, said I, art thou! And then I told him my Name; but when he heard that, he was sadly confounded, and made no further Reply to me. So we left him, and went away.

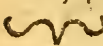
This I write in the Memory I have of it, and have been large in the Account, that it may be seen, how plainly he was made manifest to be a Deceiver, that others may beware of him; desir-  
ing



ing that it may please the Lord, to deliver every 1664.  
honest hearted Soul from the Baits, Snares, cunning Wiles and Devices of the Enemy of all Mankind. 

Soon after this, some Friends and I left *London*; and as I was Riding through *Islington*, I *Islington*;  
looked upon the City, remembring thankfully the good time I had had there, and it was manifest to me, that I should meet with some Trial, before I got home, for the Gospel sake; yet, nevertheless we went forward, and came to *Ware*. *Ware*.  
There we called to see *Thomas Burr*: From thence *T. Burr*.  
we went to *Huntington*, where I had some Relations. *Huntington*.  
At this Place, great Spoil had been made on Friends, being a time of great Persecution, we called to see a Friend at *Godmanchester*, whose *Godmanchester*.  
House was sadly Plundered for meeting together. We past on to *Ives*, where we staid their *First-Ives*.  
*day Meeting*, which was very large, and Friends ordered it to be in an Out-house, which belonged to *Tobias Hardmeat*, though it fell by Course to *T. Hardmeat*.  
be elsewhere that Day. Here the Informers mis- fed of us, though they intended to have catched us, but they being misinformed of the Meeting, we were preserved out of their Hands: So I met not with the Exercise which I mentioned before at this Place. From hence we went to *Stamford* *Stamford*.  
in *Lincolnshire* to *William Collingworth's*, where *Lincolnshire*.  
once I had a Meeting, and at *Oakham* at *Joseph W. Collingworth*.  
*Holt's*. From hence we passed on till we came to *Long-clawson*, in the Vale of *Beaver*, and as we *Oakham*.  
walked down the Hill, it came into my Mind, *J. Holt*.  
that at this Place I should meet with the Exercise which I had afore-sight of before, notwithstanding which, I was given up to the Service I *Long clawson*.  
was called unto. *Vale of Beaver*.

We came to a Friend's House, one *Edward Hall*. *Ed. Hall*.  
*lam*, where we lodged that Night, and Friends *lam*.  
hear-

1674.  hearing of us came to see us, and desired us to stay a Meeting with them next Day; but I enquired of them, *How things were with them, whether they were quiet?* For I was sure we should be disturbed, yet I durst not deny a Meeting with them, yet I kept all to my self: They told me as yet, *They had met with no Trouble*, but said, *The Priest had threatned of late*: However we agreed to have a Meeting the next Day, only I told them, *That it might so fall out, that they might be fined Twenty Pounds for me*; they Answered, *If thou wilt venture, we will*: So it was resolved on. That Night in my Sleep, the Lord shewed me the Meeting in the Meeting-house, and let me see a Company of great Dogs come in and fall on us, and rear up at us, with their Forefeet upon our Shoulders, as if they would worry us; and one seemed to be upon me, and had got my left Arm in his Mouth, but I lifted up my right Hand and knocked him down, and down they all came, and they went away, and we had a good Meeting after, and looked one upon another to see if any were hurt, and no Man had so much as his Skin broken, so we parted. And next Day before the Meeting was gathered, as soon as I came within sight of the Meeting-house Door, I saw the Priest and Officers of the Town with two Informers in Soldiers Coats going thither; and I saw they were pressing to get into the Meeting-house, insomuch that I was afraid they would get in before me and keep me out, but I hasted all I could, and pressed through the Crowd, and got in before the Priest and Officers, though soon after they came in, and went to taking Names, but were so confounded, that it was observed, they asked their own Town's People their Names, though they knew them well enough. And after some time the Power of the Lord arose in me,  
and



and I kneeling down, went to Prayer, so my right Hand was lifted up, and the Dogs (which I had seen) fell and got away out of the Meeting: And the Priest and Constable took Horse and went about Four Miles, to fetch one *Lister*, a Justice, which they brought back with them to the Meeting, tho' it was ended before: But the Informers, by the Help they had got, kept us in, till the Justice and Priest came; so we all sat silent: Then this *Lister* asked, *What is here to do?* And after some pause, I stood up, and went before him, and told him, *That we were there in Obedience to the Lord, to wait upon, and Worship him according to his own Will in Spirit and in Truth, and not in any Contempt of Authority; and though we had some of us Wives and Children, and some Estates in the World to lose, if it pleased the Lord to suffer it so to be, yet we durst do no otherwise than we did, or to this Effect.* He asked me my Name, and where I dwelt, which I told him; so he went on and took Names through all the Meeting, and Fined me Twenty Pounds for Preaching, and the rest Five Shillings a-piece for Hearers. This was about the time called *Midsummer*, and about the time called *Michaelmas* after, he sent up a Warrant by the Informer, to Justice *Gilbert* of *Locka*, and he gave them his Warrant to the Constable to straine of me for Twenty Pounds. The Night before they came, I being laid down in my Bed, a great Exercise fell upon me; I waited to see what it would come to, and it encreasing upon me, I thought I was walking upon a very fine green Place, and saw a Storm coming, with a very strong Wind, upon which I resolved to stand it, and set my self so as I thought to stand fast, and not be moved, but the Storm came upon me, and took me up, but I was filled with the Power of God; and when it

was

1674. was over, I considered of this Exercise, and it came into my Mind, that it did not come to me for nothing, for I thought the Lord had something for me to do, and I felt him very sweetly with me; and I said in my Heart, *Lord, What would'st thou have me to do?* Then the Word of the Lord arose in my Heart, saying, *Sell all that thou hast:* After this, I fell to rest, and next Morning I went to the Quarterly Meeting at *Tupton*; when I came there, I heard that two Red Coats were gone up to *Monyash* to strain my Goods, and the Rumour was, all that I had must be taken from me, for Preaching the everlasting Gospel, for that was my Crime, and nothing else, Praised be the Almighty for ever! So I acquainted the Meeting with the Exercise I had in my Bed, that Night before, and how the Word of the Lord came to me, bidding me *sell all*, and I desired the Sense of the Meeting, *Whether I should sell all actually, or give up all, and let all go patiently and freely for the Truth's sake, if the Lord was pleased to suffer me to be so tried with the Loss of all?* And it was the Sense of the Meeting, *That I should give up all into the Lord's Hand:* And though at that time I owed Monies both to Friends and others, which would have set me hard to have payed it on a suddain, without selling what I had in mine own Possession, for I had much owing me, but could not get it in suddainly, whatsoever came on me, but most I owed was to Friends, and they were at the Quarterly Meeting, and came to me, and were very tender to me, and encouraged me to give up all freely, and if all went, they would be content to take things as they were, or as it did fall. A precious Day it was, and the Lord's Power was over all the Powers of the Earth, and I was strengthened, Praises to our God for ever!

Tupton.



I came home that Night, and the two Informers were come to Town with a Warrant from one Justice Gilbert, it being certified to him concerning that Meeting at *Clauson*, by the said *Justice* *Lifter*, called a Justice, who came to that Meeting as aforesaid himself, and never prospered since, but is wasted and gone into a low Condition, and become poor enough: He lived near to *Melton Mowbery*. The Informers sent for the Constable, who heard that I was not at home over Night, upon which he refused to come till the next morning: But on the next morning early, I sent for a Man of the Church of *England*, to whom I owed Ten Pounds; he came and I delivered quick Goods into his Hand to sell and pay himself, and give me the Over-pluss: So he took them and was well pleased to see my honest Care of him. To another Man I owed Three Pounds, but it happened he had a Cow of mine in his Grounds; so I sent to him to keep her for his Money, or sell her, and pay himself, and give me the Over-pluss. Then what I owed to Friends I was easie about, seeing they had been so kind, and tender, and gave up theirs freely.

Soon after this was done, I saw the Constable go into a Neighbour's House, to whom I went and spoke to him; but, poor Man! he was full of Trouble, and wanted Counsel, when he saw me, he said to me, *You have brought your self into Trouble, and me too, and was very passionate; Man, said I, I have done no man any wrong, I would not have thee troubled, for if thou wilt strain thou mayst, but if thou wilt take my Counsel, I will tell thee what I would have thee to do;* he asked me, *What would you have me to do?* said I, *Send these Men away, and tell them, If thou needest Assistance, thou canst call to thy Neighbours:* He was pleased with my Advice, and went up to the Inn, but

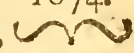
1668. but before he left me, the Informers came, and they knew me, and said, *I was the Man; Yes, said I, How doth Justice Lister? I thought he had been more moderate. than to have prosecuted the Law against me to this Height: One of them said, You are a People that will be obedient to no Law: Then I felt the Lord's Power to arise in me, and I said unto him, What dost thou think, are we Children of God, or Children of the Devil? If the latter, then thou mayst take Courage to do as thou dost; (though I knew he ought not, if it was so) but if thou thinkest we be Children of God, How darcest thou? But one thing let me tell thee, the Scripture saith, That he that is born after the Flesh, persecutes him that is born after the Spirit: Now, said I, there is thy Mark; and further, said I, It saith, That is an evident Sign to them of Perdition, but to you of Salvation, and that of God.*

The Lord's Power appearing with these Words, they both were silent, and went away to the Inn, and the Constable also followed them; I staid a little and weighed in my Mind, What to do? Whereupon I felt Freedom to go to the Inn also, and found the Informers at Meat, I made them drink, and talked with them, enquiring of Friends at Clawson, How they stood? And whether any shrunk? And they told me, Indeed Friends suffered deeply.

Now the Constable and some Neighbours were in another Room, and called me to come to them, but when I came they said to me, *Are you so mad to stay with your Enemies? Ah, said I, we must love our Enemies, and do good to them that hate us, and pray for them that persecute and spitefully use us: Ah, said they, It is well for you if you can do so, for we cannot.*

Now the Informers came to take leave of the Constable, and told him, *They did believe I was an honest*



*honest Man, and they would have him be as favourable to me as he could, saying, It would not be much, if the Town's Men would pay it for him; for, said they we heard as we came up the Country, that he was an honest Man. Then they begged of the Constable, to give them some Money to help them home, for they had above Thirty Miles to go, upon which he gave them Six Pence.* 1674. 

When they were gone, the Constable came down, and I thought he would have followed me into my House, but he staid in the Street, hanging down his Head very sorrowfully.

Now some of the Town offered to pay the Money, and take it up again as I could pay it, but I could not with Freedom do it; but while I was at the Inn, some of the chief Women of the Town came to my House, and finding no body in it but my Wife, they, against her Mind, violently took all the best of the Goods away, and carried them (on purpose to save them for us) to a Neighbour's House, so that when I came home, and saw the Goods gone, I was sorry, and asked my Wife, How it was? She told me, She could not help it, and whither they had carried them she could not tell, for they would do it, whether she would or no.

Now I went out, and invited the Constable to come in, but he desired me to shut the Door on him; I answered him, Nay, for I had done no wrong, nor was I afraid of any Man, and besides, I was not free to shut my Doors; then he came in, and sat down in much Trouble, hanging down his Head.

After some time, we had some warm Meat ready for Dinner, and we invited him to Dine, he roused up himself and eat with us, and after Dinner, he went and sat down again as before in much Trouble.

1674. At last I began to think, What to do with him? for no Way opened to him how to do, and it went hard with him to strain, for he seemed confounded: Then I spoke and told him, *He might write down what Goods there were, he saw how things were, and I could not help it, and that he might leave them with me, for I would not make them away, if he did not; and he also might proclaim them at the Market Cross, and in the Seeple-house, and if any body would buy them, let them come to buy them at my House.*

This Proposal he liked, and did accordingly, but when People heard them proclaimed, they wished sad things to such as bought any of them: So that none were sold.

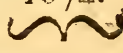
Justice  
Gilbert.  
Sir Henry  
Every.

And soon after this, the Sessions came, whether the Constable went, and Meeting with Justice Gilbert of *Locka*, who granted the Warrant, and another, called *Sir Henry Every*, he went to them, and offered to deliver them his Warrant, and his Bill of Goods that he had distrained, and told them that he could not sell them; but said Justice Gilbert to him, *If you cannot sell them in Derbyshire, you must carry them into Yorkshire: No*, replied Justice Every, *What need of that, Sir? You granted out your Warrant, and you have done your Office; And good Fellow*, said he to the Constable, *thou hast executed thy Warrant, and hast done thy Office, if thou canst not sell them, thou canst but go thy ways home, and let it be as it is: For he was chief Justice in that County, and loved honest Friends, but hated Hypocrites, and was much against proud Priests: Also the Earl of Devonshire and his Lady had spoke to him before to be tender of me, as he was ever after.*

Earl of  
Devon-  
shire.

After this, when I was a Prisoner, he laid hold of every Twigg of Encouragement till he got me out again: And when King *James* put out his Proclaim-



claimation, (which some would have hindred me <sup>1674.</sup> the Benefit of) he spoke to the Judge, and got me discharged. 

The Constable came home, and told me what had passed with great Joy, that he came off so finely, and that my Goods were saved.

Thus the Lord delivered me, defended and pleaded my Cause in the time of Need : Oh ! his Mercies were great to me at this time, he filled me with the holy Spirit that Day the Informers were with me ; so that sometimes I have been ready to say, That if I had had an House full of Goods to lose, I could freely part with it, for the Sake of Truth.

*For to us it is given in the Behalf of Christ, not only to believe in him, but also to suffer for his Sake ; and all that will live godly in Christ Jesus must suffer Persecution : And it is Cause of great Joy, when we are counted worthy to suffer for him, and he that loseth any thing for his sake, shall receive an Hundred-fold in this Life, and in the World to come Life everlasting ; And if we suffer with him, we shall reign with him ; but if we deny him, he also will deny us : So they are counted happy that endure ; for He that endures to the End shall be saved : Therefore we are exhorted, to Lay hold on eternal Life, and hold it fast, lest any take our Crown, which he freely gives to all them that love his Appearing, 2 Tim. 4. 8.*

After this Sessions I was fined several times, Twenty Pounds a time, and the Constables took the same Way as the first did, and always went to Justice Every, and returned their Warrants to him, which he took and discharged the Officers, and sent them home ; so the Lord preserved me from the Spoilers, blessed be his Name ! For he suffered the Enemies of Truth to go no further, nor to do no more than he was pleased to give his

1674. People Strength to bear, with Comfort and Rejoicing; for he hath been my Rock and Stay, yea, my Portion both for Soul and Body; he hath helped me in all my Necessities, and stood by me to hold up my Head above all the Waters and Tempests; he is my Salvation and Treasure which will never decay, Praise for evermore be given to him!

1676. Now after this I went to a Meeting at a Town called *Whittington*, to which Meeting came the Mayor of *Chesterfield*, whose Name was *Richard Clark*, where two Men waited on him; but the Priest of the Town (as they told us) sent two Informers, who followed the Mayor into the Meeting, though he knew not what or who they were, that I could hear of.

Now the Mayor came simply and innocently to hear Truth declared, for I was Preaching when he came in and stood up close by me: I was opening to the People the Parable of the Supper, (*Luke 14.*) and how those who were bidden made Excuses, but the Servant was sent out again into the Streets and Lanes of the City, to bring in the Poor, the Maimed, the Halt and the Blind to the Supper; and I was shewing who these Poor, Lame, Blind and Halt were, and how those that were wounded and lay lame and sick came to the Supper; the Mayor asked me, How they were wounded? and without stopping I told him, That they were the poor in Spirit who received the Kingdom, and the wounded in Spirit, saying, *The Spirit of a Man would sustain his Infirmities; but a wounded Spirit, who can bear!* and so went on: And the Power of God broke mightily through the Meeting, that the Mayor cried out, *It is true!* when I had done, he went out and wept betterly, and desired *Francis Davenport*, the Friend of the House where the

F. Davenport.

Meets.



Meeting was, to shew him where he might lie down a while; he had him into a Chamber, where he lay down and cried, weeping sore, and he was very loving to me all his Days after, though poor Soul he was very rich in worldly Riches, and it was too hard for him to stand in a publick Profession of the Truth with us; but was under a Concern in his Mind to his dying Day. 1676.

But though the Mayor I believe neither thought to do, or did us any Harm, yet the Laws were such that I was fined Twenty Pounds again for Preaching, and the Friend of the House was fined Twenty Pounds also; for the two Men that the Priest of the Town sent to our Meeting, (as aforesaid) went and informed against it for a Conventicle.

And one Justice *Barton* of *Dranfield*, without e'er calling me before him to hear my Accuser face to face, according to the Antient Laws of the Nation, sent out his Warrants to strain of our Goods, and they took *Francis Davenport's* Cattle and Horses, and went to *Pleshly* Fair, and sold most of them, before *Francis* and I could get thither; but after we came and told it in the Fair, how they came by those Goods, no body would buy any more of them: And one Man, who had ignorantly bought some of the Cattle, was sore troubled, and said, *Had he known it, he would not have bought them.* *Justice Barton.* *Magna Charta.*

But the Officers of our Town had got a President, and took the same Method as the former Constable had done before, only they took some Goods away from me, but could sell none, upon which the Constable acquainted Justice *Every*, who bid him go his way home, and let it be as it was: Thus this Justice stood in the Gap, and stopped my Goods in Favour to me from being sold time after time, by which means I was preserved won-

1676. derfully from being plundered; and the Goods they took out of my House were brought again after the Sessions.

Indeed my Neighbours shewed much Love to me, and were loth to have me hurt at any time, so that the Lord was wonderfully good both to me and my Family, and was pleased to work for me from time to time; (Glory to his great and honourable Name for ever!) so that I never wanted a Bed to lie on, or Beds for my Friends, nor Food to eat, nor Raiment to put on.

Met three  
Friends at  
Chester.

About this time I went into *Cheshire*, and had a Meeting at *Chester*, where I met *Roger Haydock*, *Eleanor Loe* and *Mary Warrel*, of whose Company I was glad.

—Brom-  
field.

—Mad-  
dock.

Chester.

J. Yates.

At that Meeting I shewed what and who some of those Stars were, which *John* saw fall from Heaven. Here was one *Bromfield* convinced at this Meeting, who came some time after to see me at *London*. There was also one *Maddock*, a Blind Man, who was well affected with Truth that Day. In this Place there were several Men who had received the Truth, and yet through Unfaithfulness fell away, but when I understood this I was sorry, and went again to *Chester*; for I had no Ease in my Spirit for two Days and Nights: I came there on the Sixth Day of the Week, and at Night I had a few Words before Meat, where an Apothecary and his Wife were at Supper, she was *Jarves Yates's* Wife's Sister, who was with me.

And the next Day I walked to and fro through the Market, with a great Concern upon my Mind, but had not an Opportunity in the Street to speak to the People. The Apothecary got me to his House, where both he and his Wife were very friendly; he also told me, That the Unfaithfulness of some in that City had hindred them, else,



else, said they, we had been amongst you e're this 1676.  
Day: I talked with them as it was with me, and then we parted friendly.

On the First-day I went to *Richard Smith's* R. Smith.  
House, to the Meeting and sat me down, and staid an Hour or more e're the Meeting was fully gathered, then I stood up and went nearer to Friends, for it was in a very large Room, and the Lord in Mercy was pleased to give us a precious Meeting, and there was great Brokenness of Heart with many Tears; at the latter End of this Meeting, *Richard Smith* spoke very tenderly, and desired that they who were unfaithful might amend their Ways, and for the time to come do better; yet poor Man, notwithstanding this Exhortation, he himself after some time did worse than he had done before, for he wrote against Friends and the blessed Truth, however he with some others who opposed the Truth were soon after taken away. But the blind Man, I mentioned before, did well.

Now there was a time that King *Charles II.* 1677.  
gave Liberty to *Presbyterians*, for such as would, to licence Places to meet in, and they got a great Ashford.  
Barn at *Ashford in the Water*, and I happened to be in the Town one Day, and saw their Meeting break up, and there appeared in the Street abundance of People, and it troubled my Spirit to see so many poor People led away, with such as I had tried and found to be false Apostles; but within three Days the Word of the Lord came to me, to go to that Meeting next Fifth-day, but it was very hard with me to give up to go, for there were many that I loved very well, and that I believed loved me; but the Lord was good and encouraged me, upon which I acquainted an ancient Friend, with the Concern which was upon me, and he also encouraged me.

1677. On the Fifth-day Morning a Friend came to me, and to the Meeting we went, where the Priest was preaching, and preached false Doctrine: Now my Message to the People was, *That that Meeting should fall and come down e're long,* with what more I had to say, as it did in a few Weeks after, and there was never Meetings there since in that Barn, though they had set up a Pulpit in it, and fine Seats; but when the Priest had done (whose Name was Oldfield, whom I knew) I then desired the Priviledge of the Gospel, which was, *If any thing was revealed to him that sat by, let him speak, and the rest hold their Peace;* but before I had said what I had to say, they came violently upon me, and abused me, hailing me out, the Priest looked pale and went away, though I charged him with false Doctrine; when I was out I declared to the People, in the Power of God, against their Priests and Worship, but none answering me in Defence of their Way; so when I had done I went away, and soon after saw the Word of the Lord fulfilled, for their Meeting was not to be found in all the Country, because they fled and got into Holes in those Suffering Times.

Priest Old  
field.

Wirk-  
worth.

Another Day I was at *Wirksworth* Market, and the People swore so dreadfully, that it was to me as if Sparks of Fire had Flown about, at which my Spirit was sore grieved, and the Word of the Lord came unto me, saying, *Go to the Market-Cross, and declare against the Wickedness of the People:* But I was loth to go, for I knew the People many of them to be a rude, wicked, drunken, swearing People; besides, I did not know but they might pull me to pieces, and therefore I took my Horse and went home: But, Oh! I was followed with sharp Reproofs and righteous Judgments from the Lord, with which I was in deep

Sorrow



Sorrow, and I looked for the Renewing of that Concern no more. 1677.

But the next time I went, when I was in the Market again, an Exercise fell heavy upon me, to go and warn the People; now I went, not standing to consult any more, and in the heavenly Power of God declared the Truth, and bore my Testimony against their great Wickedness, insomuch that the People were much reached, and wept aloud, and no Man had Power to hurt me, though I stooped twice and sat down, and waited still for the fresh Motion of Life; and the Lord enabled me to stand up again; when I had eased my Spirit I came away in Peace and great Joy, and after I came to my Inn, some followed me, but it rose in my Heart to go out of Town, which I did; but after I was gone, I heard one Justice Loe came to the Town, and sent to my Inn to fetch me before him, intending to have sent me to Prison, but the Lord delivered and saved me out of the Hands of wicked Men; (for this Justice was a great Persecutor of Friends:) Thus the Lord was with me, and kept me wherever I went; Oh! let my Soul livingly praise his Holy Name.

About this time I went much to Meetings, and run to and fro, the Lord helping me, without whom I could do nothing, for in him all Fulness dwells; and many were convinced, and our Meetings were greater and greater, and many proved faithful; but the Priests raged sore, for I went abroad as much as I could, and kept my Trade going too, my Family also grew bigger and bigger, and my Care was great to pay all I owed to every body, so that I was oft constrained to ride many Miles after Meetings, to gain my Markets on the Second-day of the Week, and the Lord blessed me every way. 1678.

Now

1678 Now my Neighbours seeing many Friends  
 ~~~~~ come to visit me at my House, for the more I  
 travelled and laboured in the Work and Service
 of the Lord, the more I gained Acquaintance
 with Friends abroad: And I went often to the
 Yearly Meeting at *London*, and there enquired,
 London. How Truth spread abroad from Nation to Nation? And I was glad, and Friends came in Love to
 see me, who went in the Love of God to visit them;
 and our Town's People thought that they would
 eat me up, as I heard, and waited to see me fail in
 the World; but when it did not prove so, but rather
 the contrary, then they changed their Minds,
 and said, That the *Quakers* (as they called them)
 gave me Money for Preaching; and many such
 Lies, false Accusations and Slanders I patiently
 bore in those Days.

Thus the subtil Serpent, by his wicked Lies
 and false Reports, laboured to hinder the Prosperity
 of the pure Truth; yet I saw no way, but
 to give up my Cause, and the Cause of Truth, into
 the Lord's Hand, for him to plead it as he
 saw meet.

But the Priests seeing the Magistrates did not
 like to persecute us, they laid their Heads together,
 and got out a Writ against me and other two
 Friends.

York. But so it hap'ned, that I was gone to *York*, and
 those Parts thereabouts in Truth's Service, and
 came not home till the Writ was near being out
 of Date, but the other two Friends were taken and
 sent to Prison at *Derby*, and were kept long Prisoners
 there.

1679. After this, they cited me to the Bishops Court,
 Bishops- to which I went, and when I was called, I appeared
 Court. and went up towards the High-Priest, and
 the others, one of them was called the Register,
 -Nichols. whose Name was *Nichols* of *Lichfield*, and when
 I

I came near him, he looked on me with an envious Countenance, saying to me, *Art thou there?* *I thought to have had thee in Goal before now; but* said he, *I will have thee in Goal.* 1679.

Then said I, I have read, that *the Devil shall cast some of you into Prison*; but I never read, that any Prophet, Apostle, or Servant of Jesus Christ laid any Man in Prison for Conscience sake. But *Nichols* answered again, *I will lay thee in Prison*: Then said I, *Thou wilt join with the Devil.*

Pray Mr. *Wilson*, said he to the High-Priest, ^{Priest} *Wilson*, (the same who came before to our Meering to persecute us, after he had been at that, called his Sacrament) *Do you admonish him?* Upon which I looked for some Information, and Counsel; but all he said, was, *I admonish you to come to Church*: *I admonish, I admonish you to come to Church.* I admired at their Folly and Blindness; for I expected they would have laboured to have shewed me that it was my Duty to come to Church; (or that I was in an Error) but seeing nothing came, but I admonish, I admonish, I admonish thee, three times, to make way for their wicked Court to go on to persecute me, and get Money; said I to him, *Pruthee, whether dost thou admonish me for the good of my Soul, or for the love of my Money?* Said *Nichols*, *I for the love of thy Money, and he for the good of thy Soul*: With that the People made a noise with Laughing; for they saw it was Money more than the good of Souls, that they aimed at in that wicked Court. And then the Lord's Power arose in my Heart, and I was going to declare against them; for I saw their Wickedness in their high Places was very great, and from an evil, cruel, persecuting, selfish Spirit: But they cried out, *Have him away*; upon which I was violently hurried out

1679. out of their Court. And the next Court I was cited again, and in the mean time summoned to appear at the Assizes at *Darby*: And the Bayliff of our Hundred told me, *We must go to the Clerk of the Assizes*; I told him, *We would not, for it was in vain to go to him, except we would give him Money*: Then said he, *You must appear before the Judge*; I seemed willing to that, and told him, *It might do well to let him know how we were abused by him, and his Men the Bayliffs*; for we are hurried to the Assizes and Sessions, because we cannot give you Money, and People of other Opinions that can give you Money, you leave them at home; yea, said I, to my own Knowledge, you left one at home for one Groat: We were many Friends together, and when he heard me so free to appear before the Judge, and discover how they made their Ends of the People in the Country; He bid me get me away home, if I would: I said, Then I would have all my Friends along with me: He bad me take them, and away we came home, and these greedy Men got no Prey on us.

The next Day being cited to appear again before the Spiritual Court, so called (but rather *Bakewell*. wicked Court) at *Bakewell*; we went three of us: So I came from the Temporal Court one Day, and went to the Spiritual Court another, but they all missed of their chief Ends of me; for they were of *Felix's* Mind, they troubled me the oftner, thinking to get Money of me. When we came there, the Court was removed into the Inn, to go to Dinner; after which they held their Court in a Chamber, where we appeared; but *Nichols* said, *He would not take mine for an Appearance*: I asked him, *Why*, saying, *any time that Day, while the Court lasted would do*. The Priest answered, saying, *You are a People that*

that will not be obedient to the King's Laws. I 1679.
 then asked him, *Is the King your Ruler?* To this
 he was silent, and bid an Apparitor take me
 away, but I staid till the other Friends had done,
 and then went away.

After this I Travelled hard, and went to Meet-
 ings in many Places; and one Day as I was draw-
 ing homeward, having been in *Leicestershire*, and *Leicester-*
Nottinghamshire, coming by *Darby*, *William Fal-* *shire.*
lowfield being with me, a Letter from *Ab. Mor-* *Nottin-*
ris of *Lincoln* met me, desiring me to speak to a *ghamshire*
 great Woman, who was about to put some Friends *Darby.*
 in Prison (who were her Tenents) for Tythes: *Will. Fal-*
Ab. Mor- So I went to her, and after some talk with her, *lowfield.*
 she grew very cool and moderate, and ordered *ris.*
 me to go to her Steward, one *Millus*, of *Turnditch*, *Millus*
 about Eight Miles from *Darby*; so *Will. Fallowfield* *Turn-*
 left me: I went home from *Darby*, and on the *ditch.*
 next Day I went to the Steward's, but he was
 gone to *Brasson*: I went thither, and he was gone *Brasson.*
 to the Hall: I sent for him to my Inn, but he
 would not come; so I went to him to the Hall,
 where were two Priests, and the Master of the
 House, and some of *Darby*, who all knew me, I got
Millus the Steward from them into the Hall, where
 I Discoursed him, telling him his Mistress's Mind,
 and left him very friendly; after which, I never
 heard more of the Friends going to *Lincoln* Pri-
 son: And I pressed on then to go home to my Fa-
 mily, though it snowed and blew hard; but
 when I was on *Brasson Moore*, the Word of the *Brasson-*
 Lord came to me, bidding me, *Go to Auldward* *Moor.*
and help them out. Thither I went, not daring *Auldward*
 to deny; there was no Priest nor Priest's Shop in
 that Town, and divers were under Trouble about
 Religion: I had some Acquaintance with one
John Buzston, to whose House I went, and he *Jo. Buz-*
 bid me welcome. I acquainted him I had a De- *ston.*
 fire

1679. fire to have a Meeting, and they acquainted the Town, and about the Hour appointed; the House was full: I was enabled to speak as in the Ability of God's Holy Spirit, and was powerfully carried on for about Four Hours: The Meeting ended before Twelve, but some staid till Two, and the Man and his Wife were convinced, and both their Parents. And the Servant Man, who hath since a fine Testimony amongst Friends, and Twenty more of the Town: And *John Buzston* said, *He believed all the Town was convinced.* And many came to Meetings, some till they died, some till they married; some went into *America*, and did well, as I here. I had also Meetings about the same time at *Newman-Lays-Millen*, and a brave Convincement there was in those Days; some of whom are alive to this Day, and faithful to the Truth: And also in many other Places where the Lord ordered me and went with me, and by his own Right Arm did unutterable things: many were convinced, yea, Hundreds, I believe, and came to Meetings, at which the Devil was angry, and I was cast into Prison.

Newman
Lays-Mil-
len.

1680. For soon after this, a Writ *de Excommunicatio Capiendo* came out; while I had been abroad among Friends, I had a great Sense of a deep Suffering falling upon me, insomuch that I said to a Friend, that it was so deep, I could not see to the bottom of it; and I desired in my Heart of the Lord, that I might be enabled to stand it. And before I got home out of *Yorkshire*, I had a Dream one Night, in which I saw, as I thought, a great Mastiff Dog took hold on me, and held me by my Cloaths just by Darby Goal: And I saw it was to no purpose to strive, and therefore after I had called to his Master to take him off (for I did send to the Bishop to take him off) but could not see he was inclined to it, then I gave up to let him

him hold me. And the Day before I got home, 1680. I felt the Suffering more and more; and the next Day I went to *Bakewell Fair*, and the Apparitor *Bakewell*. (*Brigham*) proved the Dog, for he Arrested me *Ap. Brigham* before I could get into mine Inn, or put up my *ham*. Horse in the Stable, being the 16th of the Sixth Month, 1680. So to *Darby* I must go, but we staid that Night at *Bakewell*, whither my Wife came next morning, and wept: I bid her *not weep, but rather rejoice that we were counted worthy to suffer for Christ's sake, who had suffered so much for us*: Then she bore it very well, when she saw me bear it so chearfully.

Now when we came to the Goal, I demanded *Darby* a free Prison, but the Goaler was unwilling, and offered me Kindness, if I would stay in his House, and pay for my Table, but I had a Wife and Family, and therefore could not afford to lie at Seven Shillings *per Week* in his House; but I insisted to have a free Prison, as I knew the Law allowed: For it happened, that a little before, there were several Friends in that Prison, whom he put in the Dungeon among Thieves, and would scarce allow them clean Straw; so I got a Statute Book, which said, That *no Sheriff, nor under-Sheriff, nor Goaler, nor under-Gaoler should keep and Lodge Debtors and Fellons together upon the Penalty of Five Pounds*: So I took it and went to the Sheriff, whose Wife and mine claimed some Kindred; they were very friendly to me, and desired me to leave my Book with him, and meet him at the Assizes, where he would speak to the Judge, which he did, and the Judge ordered my Friends to be put from the Fellons, and to have Rooms to themselves. The next that came to Prison was me, so I demanded one of those Rooms, he said, He had Corn in it; take it out then, said I, which he did in great Vexation, and put me there, it being

1680. being an old Prison Chamber; so I borrowed a Bed, with some other odd things, and went in, he came up to see how I framed; I had a Fire, and though I could see the Stars at Night through the Holes in the Tiles, yet I lay warm enough: I had my Health, and was well content, and thought in my Mind that this was but small Suffering to what I might go through before I died. So I gave up all into the Lord's Hand, Soul, Body and Spirit, Wife, Children, and all I had, saying in my Heart, Sickneſs or Health, Life or Death, the Will of the Lord be done. Oh! how good the Lord was to me, and I lay quiet and ſlept ſweetly.

But when the Goaler ſaw that I ſettled to abide there, and framed to Houſe-keeping, he was angry, and went his way and locked me up cloſe, and I remained ſo ſometime: I did not ſo much as deſire to look out at the Door. And, Oh! my Heart was glad, that I was accounted worthy of thoſe Bonds, and though I could get nothing except I had drawn it in at the Window with a Cord, yet it happened, that I wanted nothing all the time it was thus with me, for indeed I reſolved to abide it patiently.

1681. At length, a Friend, one *Robert Meek* came to ſee me, and the Turnkey came to tell me, there was one come to ſee me, ſaying, I muſt come down into the Houſe to him; by this I ſaw, that the Goaler was willing to have me come to my Friends that they might ſpend Money in the Houſe; whereupon I told the Turnkey, that I was not willing to go down, *If my Friends, ſaid I, muſt not come to me, I am not willing to come to them:* He went down, and in a ſhort time brought up the Friend to me, leaving us together, and the Door unlocked, and when the Friend had ſtaid his time, I went down with him to ſee him take Horſe.

Horse. Now when he was gone, I spoke to the 1682.
 Goaler, and asked him, *Why he carried it so se-*
verely to me? I told him, *If he was civil, he*
should have Civility from me, and if he would not,
he might do as he would: He said, *That we were a*
People that would do nothing but what we listed;
 so when we had talked a while, he said, There
 hangs the Key, take it, and do as you please.

And ever after I went in and out as I had oc-
 casion into the Goaler's House and Gardens, but
 home he would not let me go, though my Wife
 was taken so ill, that it was feared she would have
 died. So I gave up Wife and Children, and all
 I had into the Lord's Hand, and was contented,
 saying in my Heart, after this Manner: *Life or*
Death, Poverty or Riches, come what will come,
the Will of the Lord be done: But it pleased the
 Lord, that my Wife mended again; and, Oh!
 How easie I was after I had given up all, and my
 Goal was made a pleasant Place to me, for the
 Lord in Mercy was with me, so that I even sang
 a living Song of Praise; for to him Praise is due
 for ever more!

But Friends at London, in Brotherly Love, sent Removed
 down an *Habeas Corpus* to have me up to appear in to London.
 London, whither I went to please them; for *Ni-*
chols had not hit the Law right, but the Court at
 London would not let me have Law for my Mo-
 ney at that time: And I was very uneasie till I
 came to the Temple and heard what Tricks the
 Priest's Party and *Nichols* had done; then I threw
 it up, and resolved to wait the Lord's time to
 bring me out, as he had been pleased to appear
 to me: And the Word of the Lord came to me;
Be content, and I will bring thee out with Honour:
 Upon which, I came back to Prison, and lay Returned
 quietly till King *James* set me at Liberty: ed to Pris-
 son.

1682. After this that Gaoler went out, and another came in, who was very civil and kind to me, and also his Wife: Then towards the Spring my eldest Son, *John*, died; now I obtained Liberty to go to see him, but he died that Night after he had seen me. Some of his last Words were, That *he hoped we should meet, where they* (meaning bad Men) *should not part us any more*: And the Day after he was buried, I left my Wife and went to Prison again.

Son *John*
died.

Tideswell
Pr. Wil-
son.
—Fern.

Now the Priests were pleased that I was in Prison; and two of them meeting in mine Inn at *Tideswell*, Priest *Wilson* said to *Fern*, (with whom I had the Dispute at *Baslow*) Sir, *I can tell you News: What News?* said *Fern*; *Why*, said *Wilson*, *Gratton is in Prison: I am glad of it*, said *Fern*. These are the Hirelings that shew their envious Spirit, who spare not the Flock of Christ!

1683. This Year I writ an *Epistle* to the yearly Meeting in *London*, which is as follows:

Dear Friends and Brethren,

‘ **I** N the pure unchangeable Truth do I dearly salute you all; who are truly kept faithful in, and by the Power of God to his Glory: Who hath in his endless Mercy called and chosen us to bear Testimony to his eternal Power and God-head, who is God over all the Gods of the Earth, which are but as Grass, which soon wither, and come unto an end.

‘ You, dear Friends, who dwell in the Power of God, the Mountain of true Holiness, and in the unchangeable Light, that is the same at this Day, which it was at the first of it’s breaking forth in us, is my Love at this time freshly unto: And you I feel near and dear unto me as ever;
‘ yea,

' yea, you whom God hath made Pillars in his 1682.
 ' House, honourable Vessels in his Hand, fitted
 ' for his Service; my Soul honours, yea, and high-
 ' ly esteems you in the Lord: Knowing right-
 ' well, that it is your Meat and Drink to do the
 ' Will of your Father which is in Heaven; and your
 ' Hearts are gladly carried on in your Father's
 ' Business; and you can truly say, they, and
 ' they only, are your Brethren and Sisters, who
 ' are Knowers and Doers of the Will of your Fa-
 ' ther which is in Heaven: For God, even our
 ' God and Father everlasting, hath raised us up
 ' by his own Arm, and brought us forth in his
 ' own Light, Life and Power, not to do our
 ' own Wills, but his: And blessed be his Name!
 ' his own delights to live under his Government,
 ' and love his Reign, and are not a little glad
 ' to feel the Increase of his Kingdom, in their
 ' own Particulars, and to behold it in others:
 ' And for this, dear Friends, is a Travel known
 ' in every upright Heart, and a weighty Concern
 ' upon the honest-minded in all the Churches of
 ' the Saints, that nothing may be suffered or per-
 ' mitted that hinders the Increase of the King-
 ' dom and Government of Christ Jesus our Lord;
 ' for this Cause, with others I might mention,
 ' do I know it is a thing well-pleasing unto the
 ' Lord, that you meet together who have
 ' cheerfully a weighty Care upon your Spirits,
 ' for the Prosperity of the eternal Truth, which
 ' is truly precious unto you: That you may
 ' in the Wisdom and Love of God, through his
 ' eternal Power, and in the Spring of Life
 ' be truly carried forth as one Man to stand up
 ' for the Cause of God, and enabled to discharge
 ' your Spirits of that weighty Service which lies
 ' upon you: And, Oh! how largely hath the
 ' Lord our God made it manifest, that this your

Darby
 Prison.

1683. Meeting is well-pleasing unto him, by giving
 you his Presence in such a powerful and glorious
 Manner, as is beyond my Ability to declare, and hath sealed it in my Heart, and I
 am sure in your Hearts, that it is a right, good
 and honourable thing; and declares us to all the
 World, that though we be of several Counties of
 this Nation, yea, and of several Nations, yet
 are we one Body, in one Spirit and Mind; and
 our Unity, Love and Concord remains fresh in
 that Life and Light which never alters, and
 is the same at this Day that ever it was: And
 therefore the Enemy rages and envies our Prosperity
 in the blessed Truth, and seeks every way to hinder the Increase of the Kingdom and
 Government of our Lord and Saviour Jesus
 Christ, to whom be Glory for ever! The Lord
 rebuke him and Chain him down and tread him
 under all our Feet. And I earnestly breath unto the Lord our God, to give you a good
 satisfying Opportunity, according to his wonted
 Manner, and I believe he will do it, and fill
 your Cups full, yea, and make them overflow
 abundantly, to the Joy and Consolation of every
 sincere Heart amongst you, and the Lord fill
 you with the Spirit of Judgment, that you may
 be as Helps in Government, Judge for God, and
 set true Judgment on the Head of Transgression
 and Transgressors, where ever it is found, and so
 clear Truth, which is clear from Scandals, and
 scandalous Professors of it, that God may be
 glorified, and all his Enemies that will not, that
 he should reign over them, be brought down, and
 slain before him: that he over all may be exalted,
 who alone is worthy, God blessed for ever!
Amen. Dear Brethren, I have much upon my
 Spirit, but lest I should be tedious, I feel Freedom
 to forbear, but can truly say, I am with
 you

‘ you in Spirit; and my Love springs freshly to 1683.
 ‘ you, and I should have been glad to have been with you
 ‘ personally, but could not get Leave; so as a To- Darby
 ‘ ken of my dear Love and true Unity unto you, Prison.
 ‘ and with you it was in my Heart thus to write
 ‘ unto you: And in this I remain your dear
 ‘ Friend and Brother. Everlasting Praises be
 ‘ given to our God for ever. *Amen.*

J. G.

Written in *Derby Goal*, where
 I am a Prisoner for the
 Truth’s sake, the 22d of the
 3d Month, 1683.

But after some Years the Gaoler gave me leave to go home sometimes, and stay some Weeks, but it displeased the Priests and Apparitors. And one time, I being at home, a Friend who was to be Married, came to me, and was earnest with me to come to his Marriage, saying, *He believed there would be a great Service, for many People of the Town of Chesterfield (where he had been an Apprentice) would be at it.* Wherefore I thought to go, but that Night after he was gone, as I sat in my own House, an Exercise fell upon me, so I turned in my Mind, and waited to know the Cause, and the Word of the Lord came unto me saying, *Thou must not go to this Marriage, for the Apparitor will be there, but thou must go to Derby to the Gaol to morrow.* Hereat I went to Bed very sorry that I must go to *Darby* (so soon) because I had leave to have staid at home some Weeks longer. I told my Wife of it, and questioned whether I should sleep, yet through Mercy I did, but

H 3

when

1683. when I awaked, the next Morning it remained with me till I went.

Darby
Prison.

When I came to *Darby*, the Goaler was at the *Bowling-green*; I told him I was come to see them, at which he was glad, and bad me go down, and he would follow me, and when I had been a little time at the Goal, there came two high Priests, and one called a Gentleman with them, to see me, and asked for me, so I came to them, but when they saw me, they had nothing to say to me, only the Man who came with them, whose Name was *Ouldershaw*, and knew me well, to cover the Matter, (for they called for me, as I suppose as if they were sure that I was not there) he put himself to talk a little with me, and framed some Discourse about Religion, but he was soon silent, and was not able to withstand the Truth, but the Priests said nothing, but paid their shot and went away.

Oulder-
shaw.

Now when they were gone, the Goaler rejoiced that it was so ordered, that I was there so ready to be seen by them, and said, *He would not for 40 l. but that I had been there that Day*, for one of the Priests was the chief Priest of *Darby Town*, and the other one very High, and he was so pleased, that he let me go home again the same Day.

Thus the Wicked plotted against the Just, for we perceived their Design was to have Advantage against the Goaler for giving me Liberty, and so have got me to have been kept close Prisoner, and then they hoped some Relation of mine would have given them Money for my Release: Besides, I suppose, they had some Information that I was expected to be at the Marriage aforesaid; and they laid the Design so, that the Apparitor went to the Marriage, to have catched me there, expecting to have found me Preaching, for he brought

brought a Justice with him to the Meeting (call- 1683.
 ed *Gladman*, one who knew better than he prac-
 tised) who asked for me; and the Justice took *Justice*
 hold of R. C. to pull him out of the Meeting, but *Gladman.*
R. C.
 slip his hold, and fell upon a Form, and thence
 to the Floor, and there lay till Friends helpt him
 up: And those Priests were to have evidenced
 that they came that Day to the Prison, and call-
 ed for me, and that I was not there. But the
 good God disappointed them, and ordered me to
 be at the Goal, and not at the Marriage: But
 the Apparator informed against the Meeting, and
 Friends were Fined, one Friend 20*l.* for Preach-
 ing, which must have been my Lot, had they
 found me Preaching there, and the rest 5*s.* a-
 piece for Hearers. So they strained on G. H. G. H.
 for 20*l.* and Friends for 5*s.* but the Lord saw
 all their Plots against me, and in Mercy deliver-
 ed me that Day; neither did my Goaler suffer
 for his Kindness to me. Oh! what a Manifesta-
 tion of the Lord's great Love was this, for which
 I was not able to the full to return the Praise and
 humble Acknowledgments that's due to him, for
 his Mercy and fatherly Care, who knew the De-
 signs of our Enemies, and prevented them.

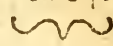
Now though we were ignorant and knew no-
 thing of this Plot, yet the Lord in Mercy reveal-
 ed to me by his good Spirit, that I should go to
 the Prison. Oh! What a tender Father, and
 wonderful Counsellor have we; Heaven and Earth
 is full of his Majesty, and his Power is over all:
 Let the whole Creation, and my Soul, with all
 that is within me praise the Lord, for his Mercy
 endures from Generation to Generation: For
 he is God and changeth not, the same to day,
 yesterday and for ever: Therefore his People are
 not consumed, though the Sea rage, and the Beasts
 of the Field have roared, yet the Sheep and Lambs

1683. of the Flock of Christ Jesus are saved, and the
 ~~~~~ Lions and bears slain by him, who hath all Pow-  
 Darby er in Heaven and Earth, and will deliver all that  
 Prison. truly trust in him: Of whom *David* said, *Why do the Heathen rage, and the People imagin a vain thing? The Rulers take Counsel together against the Lord, and against his Anointed*; whom the Apostle remembred with Joy, *Acts* 4. 18. to 34. Read it and take Courage you that love our Lord Jesus Christ in Sincerity, and fear not Man; for *if God be for us, Who can be against us?* Neither Men nor Devils can hurt us; though they may tempt and try us, yet if we follow the Lord, he will help us in time of need. Now my chief end in writing these remarkable things is, that others may take courage to trust in God, and be obedient to him in all things, without fearing Man, who is but as Grass.

Now while I lay in Prison, I sometimes spoke out of the Window to the People, and many of them were loving and friendly to me, and some young Men were convinced, amongst whom the Goaler's eldest Son was one, who came finely forth in Obedience to the Lord, for which his Father was angry, and turned him out of doors; he was likewise offended with me, and said, *He would put me in the Dungeon, and lock me to the Wall*: But he never did, for he would sometimes seem worse than he really was, for he loved me more than he made a shew of, and the Liberty he gave me declared it.

1684. Now one Day I was concerned in mind for his Son, for he got little Trade in *Darby*, for the Town was envious, and many of them seemed to turn from him, and would not trade with him, because he was turned to the Truth, and his Father was uneasie, for some would have had the High-Sheriff to put him out from being Goaler; but it came



came into my Heart to make the Gaoler a Motion, 1684.  
 That if he pleased, to give me and his Son Leave,   
 I would go with him to *London*, and place him *London*.  
 there: So I went down and told his Wife, and  
 she told her Husband, to which he consented;  
 upon which I helped his Son what I could off  
 with his Goods, then I took him with me to *Lon-*  
*don*, and placed him with an honest Friend, *G. Watts*.  
*George Watts* where he did well, for the Lord  
 gave him Favour in the Sight of Friends, and he  
 grew in the Truth; and after some time he found  
 his Mind engaged in Affection toward a sober  
 young Woman, of an honest Family, a Friend;  
 upon which he came down to have the Consent of  
 his Parents, to proceed in Marriage: And now I  
 must go up again, which I did, and liked the  
 young Woman well; so they married: And he  
 went into Partnership with a Friend in Trade;  
 and grew rich every way, and the Lord blessed  
 him; and after some time his Father went up to  
*London*, and saw how his Son lived, and confessed,  
 That I had done more for him than he could have  
 done.

And one time, I having Leave to go home  
 for some time, to see my Wife and Family, it  
 fell out so, that *Robert Meller*, of *White-bough* in *R. Meller*.  
*Staffordshire*, died, who had been an honest  
 Friend in his Day, and a noble Standard in Suf-  
 fering Times, his Wife was also a sincere-hearted  
 Woman, and his Son *John* a very honest Friend,  
 they hearing of my being at home, sent and  
 invited me to come to his Burial, and though I  
 was sorry for the Loss of so faithful a Friend,  
 yet was I desirous to go to his Burial, thinking  
 there would be many People, for he was beloved  
 both by Rich and Poor, and of good Report  
 amongst Men of all sorts; but I being a Prisoner  
 was careful the Gaoler might not be blamed, or  
 turned

1684. turned out of his Place on my account, for both he and his Wife and Children loved me well, and were very kind to me; upon which I waited upon the Lord, desiring to know his Mind, Whether I should go, or no? Then I felt I might go; tho' I had a Sense there would be Danger of meeting with some Trouble, but how or which way it would come I did not know.

Darby  
Prison.

Basford.

When the Day came, I went, and many People were there, many of them People of Note and Figure in the World, and the High-Constable of our Hundred, to whom Robert was Uncle; so I was not easie in my Spirit to stay at the House, but it was in my Mind to go to the Grave-yard, and not to stay till the Corps was carried from the House; upon which I left the People at Dinner, and went away, and when I came at Basford Town's-end, I over-took two Men in black Raiment, who opened the Gate for me, but as I went on, it rose in my Heart that they were Informers, they went on also past the Grave-yard, as tho' they had been going further, tho' I knew there was no Road that Way which they went; then I slipt off my Horse, and went to a Stile to watch them, and saw they went thorough a Village into the Friend's Ground who lived there, and lay down under a Hedge till the Corps came near, then they arose and put themselves into the Crowd, all which I saw and was exercised what to do, Whether I should go into the Grave-yard or no? For if I should go, I knew not but my Keeper might be turned out of his Place, and there were three Publick Friends besides, viz. W. F. J. H. and J. J. so I humbly waited on the Lord for Counsel, if in Mercy he would please to teach, and help me to do his Will at that time, and as I waited and walked about, the People came

W. Fallow  
field.

J. H. and  
J. J.



came with the Corps, and it pleased the Lord to encourage me to go to the Grave, and all should be well, whereupon I went, where my Mouth was opened to speak to the People, and the Lord's Power was with me, and after I had done I went into the Friend's House, and sat down and kept my Coat about me, but some Strangers came in under pretence of lighting their Tobacca, and asked the Friend's Maid, Who I was? saying, *What a brave Man they had heard! wishing they could do as he had said:* I sat by, and they did not know me again, but asked my Name and where I dwelt? and she told them, by which they got their End.

1684.

Darby  
Prison.

Now the two Men in Black proved Informers, the one of them was a Priest, and the other a Schoolmaster, as I heard afterwards: For this they informed against me to the Magistrates, and they fined me Twenty Pounds, and the three Friends who spoke at the Grave Twenty Pounds each, and *Thomas Hammersley*, the Friend of the House, for the Grave-yard Twenty Pounds, in all an Hundred Pounds, besides other Friends Five Shillings a piece for Hearers; yet these Informers got nothing of that Hundred Pounds of any of us Five, for Friends went to the Magistrates, and they moderated it, also the Justices of our County refused to grant out their Warrants to strain my Goods, because I was a Prisoner: But the deceased Friend was a rich Man, and so were his Relations both in that County and in *Derbyshire*, upon which they sent out a Warrant to strain upon the Widow's Goods, from whom they took an old Mare, and few else lost much by these Informers, for the Hearts of divers People rose against them; but I being in another County, a Warrant was sent after me to Sir *William Boothly*, to strain my Goods for Twenty Pounds, but he said, I was out

T. Ham-  
mersley.Justice  
Boothly.

1684. out of his Hundred, and he would not meddle;  
 by this he put them off, and all was well, tho'  
 they imployed a sorry Attorney of *Staffordshire*,  
 to go to *Simon Degg*, a Justice of *Darby*, for a  
 Warrant to strain my Goods for Twenty Pounds,  
 but the Justice told them, *I was a Prisoner*; No,  
 said the Attorney, *Sir, he is at Liberty*; No, said  
 the Justice, *he is in Prison*: For now it happened,  
 that there was a Prisoner by at that time, and  
 the Justice asked him, and he bore witness that I  
 was in Goal, (for I came in over night) for he  
 both saw me, and was with me some time in the  
 Goaler's House; upon which the Justice said, *What*  
*would you have? He is a Prisoner; therefore I will*  
*not grant any Warrant against him.*

But it fell out, that the Prisoner came home in  
 the Evening, and told me, before the Goaler and  
 his Wife and many others, what a Tug he had  
 about me at Justice Degg's, saying, One *Sutton* an  
 Attorney craved a Warrant against you, for preach-  
 ing at *Robert Meller's* Burial, but the Prisoner  
 afore said, by Name *Porter*, affirmed that I was  
 in Prison, and so *Sutton* got no Warrant to strain  
 on my Goods for the Twenty Pounds: But when  
 my Goaler heard and perceived, that while I  
 had been about home upon Leave, I did venture  
 to go to this Burial, he cried out on me much,  
 saying, *Thou wilt undo thy self and me too*:  
 But I looked on him, and said boldly as it rose  
 in my Heart, *Man, never fear, for thou wilt suffer*  
*nothing for any Kindness thou shewest to me.*

Now this was the Assize time at *Darby*, and  
 there happened to be one *Dale*, a High-Constable  
 afore said, who was *Robert Meller's* Nephew, and  
 was at the Burial, he told Counsellor *Leming*, that  
 he could find in his heart, to complain to the Judge  
 of my Goaler, for letting me have Liberty to go to  
 Meetings; so Counsellor *Leming* told it to a  
 Friend



Friend of mine, an Attorney in the Town, who 1684.  
 wished me well, and he told me what he had  
 heard, and who told him; said I to him, *Pray* <sup>Darby</sup>  
*ask the Counsellor, if it was not Robert Dale? for* <sup>Prison.</sup>  
*he was at the Burial as well as me;* and said I, *It is*  
*hard, if we may not have Liberty to bury one ano-*  
*ther;* or to this Effect: But when he knew that I  
 had marked him out, ( for it was his Uncle that  
 was buried, and I thought *Dale* had been a better  
 Man than to do after that Manner, for he  
 was there as well as I, and carried it very civilly)  
 He said no more, nor made any Complaint to  
 the Judge; for if he had, it would have been a  
 Shame for him to complain against me, for being  
 at his Uncle's Burial: And my kind Goaler had  
 no Blame, but all was well, according to what  
 was said in my Heart, when I went to the Grave-  
 side, that all should be well: And the Devil was  
 not suffered to do so much Mischief as he would  
 have done; and the Lord comforted my Soul  
 through all these Exercises, Glory, Honour and  
 Praise be given to him, who never fails those  
 who truly trust in him!

After some time I went to *London* again, and *London*.  
 was there when King *Charles* died, and his Bro- <sup>K</sup>*Charles*  
 ther came to the Crown, who after some time set  
 all, that were in Prison for Conscience sake, at  
 Liberty: (of which hereafter.)

While I remained in Prison, I had some Dis- 1685.  
 course with the *Papists*, who were in Prison with  
 me, about several things. The first time the *Papish* <sup>Dispute</sup>  
 Priest began with me thus, and on this Occasion; <sup>with a Pa-</sup>  
 On a time the Goaler being ill I went down to see <sup>pist.</sup>  
 him, (he and his Wife being civil to me) and when  
 the Priest heard I was with the Goaler, he came  
 also with about Eight Debtors, who were civil  
 Men, being well brought up, and they came to  
 see the Goaler, and being pretty chearful with  
 the

1685. the old Man, the *Popish* Priest broke out, and said, *Well may I be chearful, who suffer for the Truth, when I see how chearfully some Men do suffer for Error.*

Darby  
Prison.


Now there were none but he and another *Papist*, and I, who suffered for our Profession of Religion, so that I saw he struck at me, and told him, *There were none at that time that suffered for their Religion, but him and another of his own Mind besides me, therefore, said I, it must needs be me thou meanest, that suffers for Error: Either prove thy Charge, or own thy Fault, for I am not willing to sit down with it: Telling him that if he could make it appear that I suffered for an Error, I would take him for my Friend, for I was not willing either to live or die in Error, if I knew it.*

Then he would have heard no more of it, but I was not willing to pass it by and let him go so off, the Charge was great, *Prove it, said I, or confess thy Error.*

What is  
the Rule.

So he asked, *What we must be tried by?* It was answered, *By the Rule of the Church:* He acquiesced with that, so did I: Then I asked him, *What that Rule was?* But he seemed to evade and would not answer, but one that sat by said, *It was the Scriptures;* he said, *No:* Then I asked him again, *What he said the Rule was?* To which he made no answer; *Is it the Pope?* said I; *No;* said he: *Is it the Church?* said I; he answered, *No:* And so did I too; for the Church was to be ruled by the Rule, therefore could not be the Rule: But said I, *What dost thou say is the true Church's Rule?* but he seemed loth to answer; but being urged, he said, *That Tradition was the Rule: Tradition!* said I, *But what was the Rule before there was Tradition?* For there must needs be the Elders, before there was the Tradition of the Elders: And said I, *The Rule is a firm, stable, stand-*  
ing



ing Rule, from the Beginning of the World to the End, that alters not nor changes, which cannot be added to nor taken from : All this he seemed to have but little or nothing to say against. 1674.  Darby Prison.

But the Company desired me to tell them, *What I believed this Rule was ?* And in Answer to their Request, I told them :

*It was the Holy Ghost, the Spirit of Truth, which was in the Beginning, and was God, and is God, and changes not ; and besides, since our Lord Jesus Christ suffered Death for us ; and rose again, this Spirit is poured forth upon all Flesh : See Acts 2. This is that which guided Enoch, so that he obtained Testimony, that he pleased God : This hath been the Guide, Rule and Leader of all the Patriarchs, Prophets and holy Men of God, who spoke as they were moved by the Holy Ghost, or Spirit of Truth, which leads and guides the true Church into all Truth, and all true Worship is in it : And as many as are led and guided by the Spirit of God, they are the Sons and Daughters of God : And this was and is the true Church's Rule ; and if any Man have not the Spirit of Christ, he is none of his ; so this that is the Guide of the Church must be the Rule ; he that works by a Rule is guided by it and ruled by it : This is that which baptizeth Men into the Church or Body of Christ : This is that the Children of God are born of, and nourished by, so that it gives them Life, and inspires them, and gives them Understanding, manifesting to every Man that which is for his Profit and Welfare, and is freely given, so the Apostles were Ministers or Servants of it ; this adopts Men, and enables them to call God Father, and to say truly, That Jesus is the Lord : It directs Men to obey, and enables them to do the Will of God ; this is Grace and a free Gift to all, and if they will, they may come and drink abundantly of it, for it is a Fountain of living Water : And since Men have turned*  
from

1685. *from it, and run after blind Guides, they oppose it and one another, and are confounded, having lost the Rule, the true Guide, they cry, Lo here! and Lo there! And are out of Love and Charity one with another, and one is for one Head and Ruler, and another for another Head; so every Head would Rule, and there being many Heads and Horns, even to Admiration! they are pushing at one another, and in Babylon is found all the Blood of the Saints and Martyrs of Jesus: But the true Church is full of Love and Good will to all Mankind. With much more to that Purpose: Upon this Discourse the Company believed, That the Spirit of Truth was the Rule and Guide; whereupon the Popish Priest desired, that he and I might be at Peace, and would have no more Discourse.*

*The Pope  
not Peter's  
but Simon  
Magus's  
Successor.*

*After this, two Men of the Church of England, who wished me well, came to see me, and sent for me into the Goaler's Hall; but before I came, another Papist, that had been tried for Clipping, got into Discourse with them, and velified their Church sadly, and was very high; then I asked a Question, If, said I, it can be made appear, that the Pope of Rome is not in the Apostle Peter's Spirit, Whether will you not then grant, that he cannot be Peter's Successor? The Papist answered, Yes: Then I asked him, If Simon Magus was not out of Peter's Spirit, who thought that the Gift of God could be bought and sold for Money? he replied, Yes: Then, said I, the Pope is in Simon Magus's Spirit, and not in Peter's, who thinks so still; but he said, Nay, the Pope did not think so: Then, said I, he is worse than Simon Magus, because he makes People believe so; else, Why doth he take Money for his Bulls, Pardons and Indulgences? To this neither he, nor the Popish Priest that stood by, said a Word more, but went away; and the Churchmen were glad.*

*After*



After this, there came in a Jesuit and another Priest, and two more Papists: One Day the Jesu-  
 et shewed me a Place in a Book, where it was  
 treating of a Man being born of the Spirit and  
 of Water, or Water and the Spirit; I asked him,  
*What he shewed me that for?* he answered, *To let*  
*me see, that a Man must be born of Water as well*  
*as of the Spirit:* I asked him, *What Water?* he  
 said, *Baptismal Water:* What, said I, *Elementary*  
*Water?* he said, *Yes:* Then, said I, *dost thou be-*  
*lieve, that Elementary Water hath that Vertue in it,*  
*as to help to make a Man a New Creature?* or to  
 this Effect; he said, *Yes:* Then I denied their  
 Baptism, and told him, *He could not prove that*  
*ever our Saviour Christ baptized any with Water,*  
*or commanded any Man to baptize with Water;* and  
*bad him either prove or yield:* but he could not prove  
 their Baptism, and yield he was not willing. So  
 I left him to search the Scriptures for a Proof.

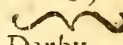
After this he fell on me sharply, about the Eu-  
 charist or Sacrament, as they call it, of Bread and  
 Wine: He told me, *That after the Words of Con-*  
*secration (so called) by the Priest though we read of*  
*no such Words in Scripture) that the Bread was*  
*really Corporally and Substantially the very Flesh of*  
*Christ, and the Wine his very Blood,* urging Christ's  
 Words, *Take, eat, this is my Body.*

I told him, *Christ also said, The Flesh profiteth*  
*nothing, it is the Spirit that quickeneth;* the Words  
*that I speak unto you, they are Spirit and they are*  
*Life;* and he that hath the Son, hath Life; but he  
 that hath not the Son, hath not Life: But the Apo-  
 stle speaking of the Children of Israel, (1 Cor.  
 10.) how they were all baptized unto Moses in the  
 Cloud and in the Sea; and that, They did all eat  
 the same spiritual Meat, and did all drink the same  
 spiritual Drink; for they drank of that spiritual  
 Rock which followed them, and that Rock was  
 I Christ.

1685. *Christ.* Now, said I, *If it be the same, it is spiritual, and not, as thou sayst, Corporal; and if it be not the same, the Apostle saith not true.* This put him to silence, for he durst not say, the Apostle lied; and if so, then it was the same, and if the same, then not the very Flesh of Christ Corporally: So he was silent a while; at last he said, *Well, for my part, I know nothing of spiritual Eating or Drinking: Then, said I, it's no matter to talk more with thee.*

Another time, he began to discourse with me *Purgatory.* again, asking me, *If I did not believe a Purgatory, whither all go before they can go to Heaven?* for he said, *There was a Place of Purging after this Life, and that there were three Sorts of People went into Purgatory; one sort were so holy, that they went strait through it into Heaven, for their Works did abide, and they had Reward of the same; another sort, he said, was so unholy, that they went strait through Purgatory into Hell; and their was a third sort, that was the most numerous, that was neither so holy, as to go strait to Heaven, nor so very unholy, as to go strait to Hell, and those staid in Purgatory Fire, till they were made clean, and suffered Loss, because their Works did not abide when they were tried by Fire, yet they were saved, but so as by Fire; alluding to the Apostle's Words, that Every Man's Work should be tried by Fire, of what sort it is, Wood, Hay or Stubble, 1 Cor. 3. 12, 13, 14.* Then he queried, saying, *Can any Man's Work be tried before it be done?* I said, *No:* Then, said he, *Can any Man's Work be said to be done, before he be dead?* I said, *No:* Well then, said he, *If a Man's Work cannot be tried before it be done, as it cannot, nor done before he be dead, Then, said he, it must needs be tried after he is dead, and it must be tried by Fire, therefore it must needs be Purgatory Fire: I asked him, What sort of Fire it was, whe-*



whether like that before us, which was a Coal Fire, Elementary Fire? he said, *Tes: I never heard before, said I, that a Coal Fire could try Men's Works, or that it would burn to all Eternity: And thought that those who pleaded for Sin Term of Life, would be trap'd in this Argument.* 1685.  Darby Prison.

Now the Lord was pleased to appear, for I felt him near me, and he opened my Understanding, and I laboured to shew him from the Holy Scriptures, *That Men were to know a being baptized into Christ's Death, and to become dead to Sin whilst here, and be buried with him by Baptism into Death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in Newness of Life; for if we have been planted together, said the Apostle, in the Likeness of his Death, we shall be also in the Likeness of his Resurrection, knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that hence forth we should not serve Sin; and he that is dead is freed from Sin, Rom. Chap. 6. And the Apostle saith, How can you, that are dead to Sin, live any longer therein? So the old Man being crucified, Death hath no more Dominion over you; and that he that enters into Christ, the true Rest, ceaseth from his own Works, as God did from his: And Christ worketh in him, for he is all in all. And that the Baptism of Christ is with the Holy Ghost and Fire; and he will purge away the Filth of the Daughter of Sion, with the Spirit of Judgment and Burning; and that the Day of the Lord shall burn as an Oven; and Jacob shall become a Flame, and the House of Esau Stubble; and the Lord shall sit as a Refiner's Fire, and like as a Fuller with Soap, and take away the Filth of the Daughter of Sion, and pruely purge away her Dross, and take away her Tin: And the Lord said by his Prophet, I*

1685.  
Darby  
Prison.

will make a Man more precious than Gold, than the Golden Wedge of Ophir, and that he would purify the Sons of Levi; and the Word of the Lord was as a Fire and a Hammer, to break the Rocks asunder; and our God is a Consuming Fire, to all the Workers of Iniquity, and reveals himself in Flames of Fire, to render Vengeance upon all that know not God, and that obey not the Gospel of our Lord Jesus Christ; and the Lord makes all things new, and if any Man be in Christ he is a New Creature, old things are done away, and become as Dross and Dung in Comparison of Christ; So that Man loseth all his own Works, for they cannot abide the Trial; but Christ is of God, made unto us Wisdom, Righteousness, Sanctification and Redemption; and if any Man glory, he must glory in the Lord, for out of him there is none: And this must be done or known in this Life, in the Day time, for the Day shall declare it, and the Fire try every Man's Work, of what sort it is: Therefore said Christ, Work while it is Day, for the Night cometh wherein no Man can work; there are Twelve Hours in the Day, in which a Man may work, but there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest; therefore whatsoever thy Hand findeth to do, do it with thy Might, for as the Tree falls so it shall be, and as Death leaves Judgment finds, and

Isa. 38. 18. in the Grave there is no Repentance; the Grave cannot praise the Lord, Death cannot celebrate him, they that go down into the Pit cannot hope for his Truth, but they that die in the Lord are blessed; and they that are in Christ need no Purgatory after Death, having washed their Garments, and made them white in his own Blood, and nothing else can cleanse People or save them from their Sins, for there is no other Way to God but by him, neither is there any can save from Death, and give Life eternal, but Jesus Christ.

Much



Much more was said than now I can remember, 1685. but he was ignorant and not acquainted with these things, that he had not wherewith to oppose, Darby nor did he deny what I had said; so his Purgatory *Prison* was all flung aside as an Invention of Men, and their pretending to pray Men out of Purgatory is all a cheat to get Money by, and all their Pardons nothing but Deceit, for the Lord only hath Power to forgive Sin; and much opened in my Mind, and all he could say came to nothing: So we parted friendly.

Oh blessed be the Lord! who hath discovered the great Whore, and all her Abominations, and the false Prophet, with all his Transformings are seen, and both thrown down into the Earth together; and the Whore is full of the Blood of the Saints and Martyrs of Jesus, and she thirsts for more: But the Lord hath a Remnant that are come out of her, and refuse to partake with her of her Sins, lest they should partake with her of her Plagues; for strong is the Lord God Almighty, that judgeth her.

I also had good Service with many other People, and sometimes got to some Meetings at *Little-Eaton* and other Places, but I did not write down what passed in all Places, only some things of note.

And I wrote to the Priests of *Darby*, about the rude wicked Practices which the People of that Town lived in, for they made Bon-fires; and one Year they carried about a thing they called the Pope, and then burnt it in the Fire, and the next Year, they carried about a thing they called Presbyter *John*, and burnt that also: And these things, with many other I beheld in the Town, which grieved me very much.

About this time the Priests in their Pulpits preached aloud, *That Active Obedience must be practised*

1685. *practised by all the King's Subjects*: And one Henry Ward having been one day with the Mayor, came to me in the Evening, and told me, that the Mayor said, *We must obey the King Actively; so that if the King did Command us to worship Mahomet, we ought to do it; and if it was amiss, it would be the King's Fault, and not ours*: The Mayor's Name was Goodman.

Darby  
Prison.  
H. ward.

---Good-  
man.

-Burrows

At this time the Act for Twenty Pounds per Month was put in Execution, against those who were rich, or such whom the Prosecutors were minded to afflict; upon which one *Burrows* of *Darby*, to avoid Suffering, Conformed; besides there was scarce a Man in that Town (according to the Remarks I then made upon them) who was willing to be reputed a *Presbyterian*; for they had no Meeting in or about that Town, unless it were in private.

'Such is the Cowardice of Men, whose Religion is built upon the Tradition and human Inventions of Men, and not upon Christ; for from hence it is plain, how needful it is for Men to lay their Building upon that Rock, which neither the windy Doctrines of Men, nor the swelling Waves of Persecution is able to remove them.

In this time of my Confinement several People resorted to me in Prison, on the First-days, and we had good Meetings there, for though the Ministers of the Gospel may be shut up in Goals, for the Testimony's Sake, yet the Word of God cannot be bound, for then it had free Recourse, and was glorified.

This Prison was made easie to me, and things were well at home with my dear Wife and Family; and though she was a tender Woman, yet she was enabled (through Mercy!) to keep Markets, to carry on our Business for a Livelihood, she also came sometimes to see me in Prison, though it was



Sixteen Miles, which was hard for her in the 1685.  
Winter Season.

Whilst I was a Prisoner, I wrote a little Book, which I intituled, *The Prisoner's Vindication*, as also some Epistles and Letters to Friends, besides which, I writ some Meditations in Verse, for my Children, and as to the reason why I write some remarkable Passages of my Sufferings for Truth, and also the great Things which the Lord hath wrought for me, both in supporting me therein, and delivering me out of. I say, these Things are wrote, that my Children and others may be encouraged to be faithful to the Lord, and valiant for the Truth upon the Earth; for for that Cause it came into my Mind, to tell unto others how good the Lord hath been unto me, for which I am deeply engaged, to Praise his great Name.

Darby-  
Prison.

Thus I was a Prisoner for the Gospel sake above five Years and a half before I was set at liberty, by King *James* the Second. As also many Hundreds more were, I was discharged in open Court, the 23d of the First Month, 168 $\frac{5}{2}$ . Then I went home to my Wife, but after I had staid a while, I was concerned to visit Friends, and Travelled through most Parts of this Nation, except *Cornwal*, and I was also in some parts of *Wales*; I had also many Meetings in and about *Eastwood*, (*Nottinghamshire*) and many were convinced, and became obedient to the blessed Truth. 1686.

Wales.  
Eastwood  
Notting-  
hamshire.

But the Priest of *Eastwood* being an old Man, and hearing a great Rumour about Friends, as also that many of his Hearers left him; he had a Son who was a Priest also, who sometimes Preached in his Father's stead.

It was reported, that the old Man bad his Son Preach the same Doctrine which I did; but when

1686. he went about what his Father advised him, he was so confounded in his Matter, that he could not go on. It happened one Day, that I had a very large Meeting at the House of one *Luke Hanks*, where I heard that this Priest of *Eastwood* should say I stole his Sheep from him, meaning some of those who had been his Hearers. After this Meeting, I went to a Friend's House, one *Francis Taunton*, who dwelt at *Heynor*; but that Night the Priest sent his Clerk, desiring me to go to his House, whither I went, and several Friends along with me; when we came there, we were invited to sit down, which we did, and sat a while in silence; until the Priest of *Heynor* (who had followed us thither) spake to the Priest of *Eastwood*, saying, he perceived that I was sent for to him, that he might spake with me, upon which the young Priest asked me, how I was called to be a Preacher; but before I answered his Question, he added, I grant that a Man may be rightly called, though not of God; for, said he, the King's Call is sufficient, at which a Friend, who was present, said, I suppose this King has called none of you; no, reply'd the Priest, I believe he will call you before any of us: Then spake I, saying, I deny that any Man can be rightly called, if he be not called of God, as was *Aaron*; and this I was willing to prove by Scripture: But then the Priest of the House laboured to help his Son out, but he run himself into the same Snare, for they were not able to prove that any Man was rightly called to Preach, unless he was called of God: We talked further till they were both silent and confounded; in this Silence I had a Concern came upon me, upon which I stood up and Preached Truth among them, and when I had done, the Priests gave me their Hands, and we parted friendly; when we



were gone, the Priest's Wife was angry with them, 1686. saying, they sent for me like Fools, and let me go like Fools, but if ever I came again, she threatened, that she would either burn or scald me: After this I heard that the Priest of *Heynor* fell into great Trouble of Mind, and was confounded in his Pulpit, but afterwards I met with the young Priest of *Eastwood* upon the Road, who spoke very kindly to me.

Now I visited Friends in *Lancashire*, as at *Manchester*, *Warrington*, *Sankey*, *Armskirk*, *Coplemoore* and *Penketh*, where was a large, lively Meeting; I lodged at *Roger Haydock's*, and at *Cople* at *John Haydock's*, and at *Liverpool* at *Robert Haydock's*, and at *Lancaster* at *Robert Lawson's*, and went to *Swarthmoore*, to *Kendal*, and divers other Meetings in *Westmorland*, and back to *Lancaster* again; from thence to *Bentham*, and so to *John Moor's*; thence to *Samual Watson's* and *Kettlewel*; thence to *William Ellis's*; thence to *Skipton* to *John Hall's*, and so into *Craven*, and to *George Myers's* House. Thence I went to several Towns in the *Dales*, where I found divers of my Country Men gone into those Parts: And I was at the *Lady Lambert's*; and then I Travelled to *Drawel* to *John Blakelin's* at *Sedberg*, and went to a Meeting at *Scarsdale*, and there were Twelve convinced that Day: And so to *Counter-set* to *Richard Robinson's*, and down the Country by *Robert Lodges*, to *Tork*, *Leeds* and *Hallifax*, and to *John Winn's* at *Bradford*, and to *Sikehouse* Meeting, and down by *Ouse* to *Pomfret*, and so to and fro in several Places more; for I did not then keep a Journal of all Places or Passages as I might have done. And I was twice at *Hull*, and *Brigg*, and at *Winteringham*, and *Gainsborough*, the Isle of *Axholm*, at *Epworth* and *Thorn*, and back to *Pomfret*, *Sheffield*, *Hansworth*, *Woodhouse* 1688. Visits Friends in Lancashire. Manchester, &c. Westmorland, Yorkshire Bentham, J. Moor. S. Watson Kettlewel W. Ellis Skipton. J. Hall. Craven. G. Myers &c. 1689. Brigg, &c.

1689. *house and Balborough-hall, Drainsfield, Whitting-*  
*ham, and at Chesterfield very often:* And the  
 Balbo- Lord was with me in his great Love and Mercy,  
 rough-H. else my Travels had been tiresome and unplea-  
 Drains- sant, but the Lord helped me many a time; yea,  
 field. the Living know it, and met with him to their  
 Whitting- Comfort, else Meeting with me could have done  
 ham. little, for the Work was the Lord's, and he  
 Chester- wrought in us, and for us, of his own good Plea-  
 field. sure, Glory, Honour and Praise is wholly due to  
 him.

Cheshire. After this I went into *Cheshire*, and to *Chester*  
 Chester. again, where I had formerly been Exercised, and  
 where there was now more Openness than former-  
 ly: And there was a brave young Woman, called  
 F. Ridge. *Frances Ridge*, her Father was dead, but her Mo-  
 1691. ther very kindly entertained Friends at her House,  
 and her Daughter was Married to a Friend, call-  
 N. Owen. ed *Nathaniel Owen*, (of *Rygate* in *Surry*.)

And I went to *Chester* several times after, and  
 had good Meetings there, through the Lord's  
 Goodness and Mercy, who made them so with his  
 precious Presence, according to his blessed Testi-  
 mony; *That wheresoever two or three are met to-*  
*gether in his Name, there is he in the midst of*  
*them.* This I have witnessed many a time; for  
 if the Lord had not been with us, we could have  
 done nothing without him: for he was Mouth  
 and Wisdom to us, and gave us to understand  
 Scripture, and also the Motion of his holy Spi-  
 rit inspiring us by it; for we spoke as it moved  
 us, and gave Us utterance. Renowned and ex-  
 alted over all, be our gracious God; for we came  
 not with Words of our own Wisdom, or with  
 Words which Man's Wisdom teacheth or taught  
 us, but with Words which the Holy Ghost gave  
 us, comparing Spiritual things with Spiritual.

And



And I went to most Meetings in that County 1791.  
of *Cheshire*; as *Middlewich*, *Nantwich*, *Boseleigh*, *Maxfield*, *Stockport*, *Morley*, *Sheeford*, *Franly* height, and a fine People there were, and much Love, Unity, Peace and Concord was amongst Friends. I went to some other Meetings which I have forgot the Names of.

After this I Travelled in several Counties in *Endland*, both East, West and South; as *Cambridge* 1692.  
*bridge*, *Hertfordshire*, *Essex*, *Middlesex*, *Surry*, *Kent*, *Suffex*, *Hampshire*, *Berkshire*, *Wiltshire*, *Dorsetshire*, *Somersetshire*, *Bristol*, and from thence through other Counties Northward; as *Worcestershire* and *Staffordshire* in my Return home, and found Friends in great Love and Unity, and many were convinced, Truth prospered, and we were sweetly refreshed and comforted together; for we were an Help and a Strength one to another, and the Body edified it self in Love, blessed and praised be the Name of our God for ever!

And I went much abroad to Meetings, and run to and fro to the utmost of my Ability, in most Parts of the Nation Preaching the Gospel freely, and Travelled into *Wales*, and through great part of it: And had many good Meetings there, at *Harding*, *Wrexham*; and so to *Richard Davis's* House near *Welchpool*, and at *Charles Loyd's* at *Deloberan*, and at *Ponty Moyle*, and the *Pant* in *Monmouthshire*, and other Places, whose Names I do not remember now; and we were in great Danger in passing over that great Water at *Aust* into *Gloucestershire*, but (through Mercy!) got safe to *John Bolton's* at *Ouldstone*, and visited most Meetings in that County. I was at *French Hay*, and from thence to *Bristol*, and was at many good Meetings in *Somersetshire*; as at *Chew*, *Wrington* and *Somerton*, and in *Devonshire*,

1692. as far as *Exeter*, where was a fine Meeting and a House newly built, and Travelled through several Counties to *London*. The Lord in great Mercy favoured me with his Power and Presence, to my great Comfort and Joy: And after the yearly Meeting at *London*, I went into *Hartfordshire* and *Essex*; was at *Colchester*, *Woodbridge*, *Ipswich*, *Berry*, and so to and fro in *Suffolk*, *Norfolk*, as far as *Tarmouth*, and back to *Norwich*, and up and down in that County to *Downham* and *Lynn*, and into the Isle of *Ely*, *Cambridgeshire*, *Huntingtonshire*, *Northamptonshire*, *Leicestershire* and *Rutland*, into *Lincolnshire*, to *Boston* and *Lincoln City*, and through most of that great County: So into *Nottinghamshire*, and then into *Darbyshire* home. Having Travelled in great Love, and many in this Journey were turned to the Lord, from the Evil of their Ways, as at many other Times and Places, where I Travelled, and though I often came home much spent, weak and weary, yet had my Reward with me (my Sheaves in my Bosom) and usually was soon better when I had rested a while.

1694. Now I had it upon me to go and visit Friends in *Scotland*, and accordingly I went by *Hallifax*, *Leeds* and *Tork*, where I met *Thomas Aldam*, who accompanied me in this Journey; we went to *North-Allarton*, *Tarm*, *Stockton*, *Bishop Auckland* and *Darham*; thence to *Newcastle upon Tyne*, where we had great Meetings; was at *Sunderland*, and many Places in *Northumberland*, which I cannot name; we came to *Berwick*, where the rude People disturbed the Meeting, breaking the Windows, (but a Lady, who dwelt in *Northumberland*) being there, went to the Magistrates of the Town, upon which the Rabble was rebuked. Next Day we went to *Kelso*, and had a quiet Meeting: And there was *James Hollyday*, who went



went with us to *Edenborough*, where we were at 1694. their yearly Meeting for that Nation, and it was a comfortable Oportunity; the next Meeting we had was at *Montros*; we had also another Meeting before we came to *Ury*, where the Widow of *Robert Barclay* dwelt, there we staid several Days, in which time I observed, that when her Children were up in the Morning and drest, she sat down with them before Breakfast, and in a religious Manner waited upon the Lord, which pious Care, and Motherly Instruction of her Children, when young, doubtless had it's desired Effect upon them; for as they grew in Years, they also grew in the Knowledge of the blessed Truth, and since that Time some of them are become publick Preachers thereof.

From thence we went to *Aberdeen*, and found a fine Meeting of Friends, and staid there some time; thence to *Awhortes* to *John Forbes's*, and to *Cashore*; (I think it is called) thence to *Kingswells*; from thence we came back to *Aberdeen*, *Ury* and *Montros*, *Dundee*, *Leeth* and *Edenburgh*, at which Place they stoned us, when we were quiet in the Meeting: Thence to *Lithgow*, and so to *Charles Hambliton's*, the Dukes Servant; from thence we came to *Durand*, and a Town where there was a Meeting house, in which we had a Meeting. Thence to *Glasco*, where the People were wicked, and thence to *Hambleton*, where we had a good Meeting; so to *Argile* and *Duglass*, to *John Canady's*: Thence to the Duke of *Queensborough*, *Gardener's*, one *James Wood's* House, and had a Meeting there, after which, he came with us by *Dumfrize* into *England*: And the Lord in Mercy helped me mightily with his heavenly Power, and gave us many precious Meetings up and down in that Nation, though I felt the Scotch People in a bitter, envious Spirit in several Places,

1694. ces, and we were in Perils twice, both at *Edenborough* and *Glasco*, where they stoned us (but no where else) at *Edenborough* a Stone hit me as I was Declaring in the Meeting but did not hurt me.

After our Return out of *Scotland*, we had many good Meetings in *Cumberland*; as at the *Border*, near *Christop. Story's*, and next day at *John C. Story*, *Boustead's* at *Egtonby*, *Carlisle*, *Wigton*, *Holme*, *Cockermouth*, *Broughton*, *Parjay-Crag*, besides many othere Meetings in that County, which were comfortable Seasons to us; for the Comforter was with us, and mightily helped us from Meeting to Meeting: From thence we Travelled to *Kendal*, the *Height*, and thence to *Swarthmoore*, where we had a fine Meeting; we were also at *Lancaster*, from which Place we returned back again to *Kendal*, and passed from thence to *Thomas Camm's*, and thence into *Yorkshire* to *John Blaklings* near *Sedberg*, and by *William Ellis's* to *Skipton*, from whence we went to *George Myers's*, and down to *Leeds*, and so along to *Warnsworth*, where I left my Companion *T. Aldham*, who accompanied me in this Journey: From this Place I returned home, and there found my Wife and Family well; to my great Comfort, praised be the Lord for ever!

And Friends in *Scotland* and elsewhere were very loving to us, and fine living Meetings there were in that Nation: I felt them in the Life near to my Spirit, in which the Living know one another beyond Words, and I hope and believe the Lord will have a great People there in time to come, though the Enemy be angry, and would hinder the spreading of the holy Truth; by the Enemies thereof, yet his Weapons are but carnal, filly and weak: I desire many Friends may think of that Nation, and in the Will of God give up to visit it; for there is a zealous professing People



ple, that were they but brought to the Knowledge 1694.  
of Truth, I believe there's many, yea, very many who would be zealous for it.


And I found that those two worthy Men Robert Barclay, and Patrick Levingstone, had left a sweet Savour behind them, and the removing of them, especially the former was a great Loss to that Nation, and Cause of great Mourning to Friends there, and also to others elsewhere: But blessed be God, he (viz. R. B.) hath left a hopeful Family behind him, Praises be given to the Lord for ever!

In this Year I had a Concern to visit Friends with the following Lines.

*An EPISTLE to Friends in  
Scotland: Written at Mony-  
ash, the 22th of the 11th  
Month, 1694.*


*Truly Beloved Friends and Brethren, A. J.  
T. M. J. H. K. G.*

WITH pure Love unfeigned, which springs  
from the endearing Fountain thereof, do  
I tenderly salute you, and all true Friends with  
you, feeling you always near and dear to me  
at all times, when I remember you, and am  
glad, that the God and Fountain of all our  
Mercies, hath reached forth so plentifully to  
your immortal Souls, and made you so largely  
to partake with us of his free Grace and Gift  
of eternal Life, so that your Portions and Mea-  
sures hereof are very large, to the mutual Joy  
of you, me, and many more, for which we  
are deeply obliged to be truly thankful unto our  
God,

1692.  ' God, from whom every good and perfect Gift  
 ' comes, and unto him alone it is we ought still to  
 ' look, that as Men in need of continual Supply,  
 ' we may experience his bountiful Hand to mini-  
 ' ster freely unto every one of us, for it is he alone  
 ' that both makes and keeps us, and all his, truly  
 ' living, faithful, fruitful and serviceable in this  
 ' blessed Day of his mighty Power, wherein as  
 ' we abide we have Fellowship both with him and  
 ' one with another; so that this is the Travel and  
 ' earnest Desire of my Soul to the Lord, that we  
 ' may all be preserved to the end in true Self-deni-  
 ' al, humbly, meekly and innocently Walking in  
 ' this glorious Day of Gospel-Light, Life and  
 ' Power, so as we may help one another's Joy; and  
 ' the blessed Unity of his holy Spirit being lived  
 ' in, no man can take our Joy from us, which is  
 ' only possessed by us as we abide in him, who is  
 ' Life eternal, to whom be Praise given by us,  
 ' and all that partake with us, forever, *Amen*.


' Many are the Exercises, Temptations, Suf-  
 ' ferings and Tribulations which frequently attend  
 ' and beset us here, both within and without,  
 ' Oh! well may we say, Our God is God and  
 ' changeth not, else e're this we might have been  
 ' destroyed, for we are poor, weak, insufficient of  
 ' ourselves, unable to think a good Thought, the  
 ' Enemy knows this and labours to deceive us  
 ' with his subtil Wiles, for if we keep not in  
 ' him who is our Wisdom, Righteousness, Sanc-  
 ' tification and Redemption, we have no Wisdom  
 ' of our own Righteousness, or Power to save our  
 ' selves at all, Oh the Goodness of God to us is  
 ' undecarable! And we see as much need as ever  
 ' to keep looking unto him for Help every mo-  
 ' ment, for all our time is a time of Need, and  
 ' if the Lord was not with us we could not bear  
 ' up against the Enemy's Floods, Tempests and  
 ' rag



' raging Violence and Storms, that attend us in 1694.  
 ' this perilous Pilgrimage, but Glory, Honour,   
 ' Praises, and high Returns of humble and sin-  
 ' cere-hearted Thanks, be given to our great and  
 ' merciful God! He is with us, and is the same  
 ' he was in antient Days, when he carried *Israel*  
 ' through the Red-Sea on dry Ground, and gave  
 ' them to behold his miraculous Deliverance, and  
 ' saved them out of the Hands of their many Ene-  
 ' mies, who sought to destroy them, Oh! the Sense  
 ' of his Love, and the Experience which I have of  
 ' his Goodness, tenders my poor Heart, and bows  
 ' my Spirit before him! And I hope you partake  
 ' with me, and will also feel with me beyond  
 ' Words or Writings.

' And, *Dear Friends*, I desire we may all be  
 ' mindful of Him who is our Rock and Refuge,  
 ' keeping near him always, not forgetting the  
 ' Lord, here is divine Light, for he dwells in it,  
 ' and in him is no Darknefs at all; here we see our  
 ' States as they are, and that what we are, we  
 ' are by his Grace; and here it is we meet  
 ' with fresh Pastures of Life, and feed together,  
 ' where the Enemy cannot come, nor the lofty,  
 ' unclean *Edomite* approach. Oh! my Heart is  
 ' glad, to feel Love run so freely towards you  
 ' at this time. I do not write these Things as  
 ' though I looked upon you, not to know them,  
 ' no, if I did, I could not be so free and open to  
 ' you, but a little to remind you, and in these few  
 ' Lines to confer with you in Love: For it is Fruits  
 ' of dear, unfeigned Love, I here salute you with  
 ' as Men, that I can say are of my Flesh, and  
 ' Bones, and Members with me, of that sweet,  
 ' harmonious Body, of which Christ Jesus is Head,  
 ' Lord and King, worthy is he to Reign, it is his  
 ' Right; and he that would be great among you,  
 ' must be least of all; and this is the Lord's Do-  
 ' ing,

K

1692.  ing, and it is marvelous in our Eyes. Oh! that  
 ' this low Estate we may see experimentally, for  
 ' in that place many have met with him, and  
 ' been met withal by him, who despiseth not  
 ' the low Estates of his Servants and Handmaids.  
 ' Surely it behoves us to be low, for our Teacher  
 ' is meek and lowly in Heart.

' Well! *My dear and truly Beloved*, I see the Meek  
 ' are most filled with Love, even that Love which  
 ' is not puffed up, seeks not its own in that Sense  
 ' the Apostle means, but leads us to seek the good  
 ' of all, and the things that are Jesus Christ's.

' *Dear Friends*, I pray that we may always  
 ' dwell in this Love, and then we shall be sure to  
 ' love one another: I was glad in Heart, when I felt  
 ' your Love to me in the Lord, when present  
 ' with you, and to my Companion also, and also  
 ' when I felt your Love kept fresh to us after our  
 ' Departure from you in Person, not in Spirit,  
 ' and that you remembered me in your Prayers, I  
 ' desire you would still remember me, and I hope  
 ' I shall not forget you.

' And, *Dear Friends*, I desire you as a Brother,  
 ' keep up the good Order of the blessed Truth  
 ' amongst you, and let not your Monthly and  
 ' Quarterly Meetings be neglected, and take care  
 ' of the whole Church of God in your Nation,  
 ' and delay not to help one another: For God  
 ' Almighty hath set up his Standard, and his  
 ' Controversie is proclaimed against all Unrighteousness.  
 ' I know there wanted some help in  
 ' some Places, when I was with you; the Lord  
 ' hath gifted some to be Helps, and to rule well  
 ' in the Church: And we know the Apostles in  
 ' their Travels left the Brethren Decrees to keep,  
 ' and took care of the Churches as they Travelled,  
 ' and went to see how they did; I hope you  
 ' will



' will take it well that I make thus bold with  
' you, and will feel my tender Love unto you. 1691.

' I was glad when I saw a Copy of your Letter to G. K. yet sorry to see the Answer to you from him, or his Wife, or both; he must, it seems, be made manifest. I desire you may grow in the heavenly Root, and multiply to the Glory of him that hath grafted you into it.

' *My dear Friends*, in every respect be truly obedient unto the Lord, and he by his own Power strengthen, establish and root you deeply in his blessed Truth. To him I tenderly commit you all: He is God Almighty even now as in *Abraham's* Days; to him be Praise, Worship, Honour, Glory and Renown for ever more, *Amen*.

' Read this, as you see a Service to all, and send honest *Barty Gibson* a Copy of it, and let him know my dear Love is to him and his Wife, *Francis Soneman*, and Friends in *Edenborough*. Let Copies of it be sent to all in *Scotland*. I thank God I am pretty Healthy, but not strong in Body: So with my true Love to you all,

*I am your sincere Friend in pure Love;*

J. G.

After this I staid about home some time, where I had many Meetings, and there was a fine Increase; for the Number of Friends multiplied: But many of them went into *America*, there was about Forty from our Monthly Meeting, and some others, which lessened our Meeting pretty much. 1695

1695. And after some time it came upon me to go  
 ~~~~~ and visit Friends in *Ireland*; there had divers of  
 them been in *England* sundry times, and a Love
 lived in me to them, wherefore I gave up to go,
 Westche- and went to *Westchester* in order to it, but found
 ster. there was an Imbargo laid upon Ships that they
 must not go out, so that when we could not go
 Shrews- for *Ireland*, we went to *Shrewsbury*, and so down
 bury. into *Herefordshire*, *R. Needham* being with me,
 Hereford- and to the Yearly Meeting in *Wales*, at
 shire. *Ponty Moyle* in *Monmouthshire*, a fine Meeting
 1696. it was, and after at the *Pant*, and so over the
 Wales, Passage into *Gloucestershire*, and to *Bristol*,
 Ponty and into *Somersetshire* to *Richard Vickris's* at
 Moyle. *Obew*, *John Whiting's* at *Wrington*, and *William*
 Pant. *Laurence's* at *Axbridge*, and back to *Bristol* to
 Gloucester- the Yearly Meeting there, and from thence to
 shire. the Yearly Meeting at *London*, and after that
 Somerset- returned home with my Wife, and staid at home
 shire. about seven Days, and then set forward again
 R. Vick- for *Ireland* with *Godfrey Newball* a Friend of
 ris's, &c. *Yorkshire*, and went to *Whitehaven* in *Cumberland*
 Yorkshire for *George Rook's* Company, and so to Sea; the
 &c. Winds were somewhat contrary, and we were in
 Cumber- some Danger of our Lives; but we put into the
 land, *Isle of Man*, and at last arrived safe at *Dublin* in
 G. Rook's the Fifth Month.
 &c.

*An Account of the Places and Meet-
 ings I was at, and Friends where I
 Lodged.*

| 5th
Month | Week. | Places. | Counties. | Friends. |
|--------------|-------|---------------|--------------|---------------|
| 23 24 25 | 5 | Dublin City | and County | Ab. Strettles |
| 26 27 28 | 6 | | | |
| 29 30 | 4 & 5 | Tredarsh Town | | an Inn |
| 31 | 6 | Dundalk | Louth County | an Inn |
| | | | | 7 Newry |

| Week | Places. | Counties. | Friends. | 1694. |
|------|---------------------------|--|--------------------|--------------|
| 1 | 7 Newry | County of Down | an Inn | 6th
Month |
| 2 | 1 Day Lurgan | Ditto of Ardmagh, | R. Hoopes | |
| 3 | 2 Tantacarubet | Ditto | John Robson's | |
| 4 | 3 Manullen | Ditto | Alex. Christy's | |
| 5 | 4 Lurgan again | Ditto | Rob. Hoopes | |
| 6 | 5 Ballenderry | County of Antrain | R. Boy's | |
| 7 | 6 Rillsborough | County of Down | R. Mercer's | |
| 8 | 7 Antram | Count. of Antram | J. Fletcher's | |
| 9 | 1 Lisnegarvey | Ditto | Eliz. Steer's | |
| 10 | 2 Belfast | Ditto | John Tay's | |
| 11 | 3 Carreckfergus | Ditto | Tho. Calvert's | |
| 12 | 4 Antrain Town | Ditto | W. Wilkinson's | |
| 13 | 5 Grange | Ditto | J. Greenwood's | |
| 14 | 6 Ballanacree | Ditto | James Moor's | |
| 15 | 7 | | | |
| 16 | 1 Day Colrain | County of Derry | A. Melvin's | |
| 17 | 2 Dunclady | Ditto | Will. Henderson's | |
| 18 | 3 Mawarongl. | Ditto | James Starrat's | |
| | Toberhead | Ditto | Tho. Gregg's | |
| 19 | 4 Dawson Bridge | Ditto | Francis Scerfson's | |
| 20 | 5 Bellyloman | Antram | James Hamerfly's | |
| 21 | 6 Bellelye | Ditto | Israel Wilkinson's | |
| 22 | 7 Bellandry | Ditto | Tho. Erwins | |
| 23 | 1 Day Lurgan | Count. of Ardm. | R. Hoopes | |
| 24 | 2 | | | |
| 25 | 3 Tallybridge | Diitto | Will. Nicholson's | |
| 26 | 4 Grange near Charl. | ditto | John Whiteside's | |
| | Tyrone Town and County | | W. Williamfson's | |
| 27 | 5 | | | |
| 28 | 6 | Ulster Province Meeting, In the County
of Ardmagh | | |
| 29 | 7 | | | Will. Gray's |
| 30 | 1 | | | |
| 31 | 2 Bellyhagan | Ditto | Matt. Dale's | |
| | Thorough part of Monagham | | Ditto | |
| 1 | 3 Coathill | Caven County | R. Davenport's | 7th
Month |
| 2 | 4 Drumcain | Ditto | John Bells | |
| 3 | 5 Old Castle | County of Meath | Mer. King's | |
| | | K 3 | 4 Car- | |

| 1696. | Week. | Places. | Counties | Friends. |
|-------|-------|--|---|--------------------|
| | 4 | 6 Carpenters Town | Ditto | Tho. Paskwin's |
| | 5 | 7 } Mole Grange | West Meath | J. Cliburne's |
| | 6 | 1 } | | |
| | 7 | 2 Barr | King's County | Tho. Winslow's |
| | 8 | 3 Banahara in Galloway, Provin. of Canaugh | Burrißakane County of Tippiary, Province of Leinster. | |
| | 9 | 4 Killalow | County of Clare | J. Gibbel's |
| | 10 | 5 Limrick City | and County | T. Pearce's |
| | 11 | 6 Charlevill | County of Cork | J. Axham's |
| | 12 | 7 } | | |
| | 13 | 1 } Cork City | and County | Jof. Pike's |
| | 14 | 2 } | | |
| | | &c. | | |
| | 17 | 5 } | | |
| | 18 | 6 } Bandon | Ditto | back to Cork ditto |
| | | &c. | | |
| | 19 | 7 } | | |
| | 20 | 1 } Yonghall | | Will. Fennel's |
| | 21 | 2 Killcommon | County of Tipp. | J. Fennel's |
| | 22 | 3 Cashall | Ditto | Geo. Baker's |
| | 23 | 4 Chonmell | Ditto | Geo. Collet's |
| | 24 | 5 Waterford City | and County | Sam. Dennis's |
| | 25 | 6 Roffe | Through Kelkenny | J. Eleg's |
| | 26 | 7 } Lamb's Town | County of Wexford | Lem- |
| | 27 | 1 } ster Prov. Meeting at | Tho. Cubbing's | |
| | 28 | 2 Wexford City | and County | H. Hillary's |
| | 29 | 3 Ballancarick | Ditto | Will. Sandwith's |
| | 30 | 4 Askashalla | Ditto | Henry Varman's |
| 8th | 1 | 5 Tomygade | | Bafil Borington's |
| Month | 2 | 6 Ballancary | | Aaron Smith's |
| | 3 | 7 Ragheen | | Joshua Butler's |
| | 4 | 1 Ballanburney | Wexf. Count. | Edw. Godwin's |
| | | Ennescorty | | Jacob Lorrays |
| | 5 | 2 Sheadale | County of Wicklow | John Frids |
| | 6 | 3 Gorey | County of Wexford | Nich. Lock's |
| | 7 | 4 Mackgnoyl | | John Stephen's |
| | | | | 5 Belly |

8th
Month

| <i>Week.</i> | <i>Places.</i> | <i>Counties.</i> | <i>Friends.</i> | 1696 |
|--------------|----------------|-------------------------------|------------------|------------|
| 8 | 5 | Bellycane County of Wicklow | J. Pimrose's | ~~~~~ |
| 9 | 6 | Bellanacorick | Suf. Wilkinson's | |
| 10 | 7 | Wicklow Town and Count. | Tho. Stratford | |
| 11 | 1 | Dub. City. & County that Week | A. Strett. | |
| 12 | 2 | | | |
| &c. | | | | |
| 19 | 2 | Phillips Town Count. of Carl. | T. Dugget's | |
| 20 | 3 | Killconer Ditto | John Watson's | |
| 21 | 4 | Newgarden Ditto | Ephr. Heritages | |
| 22 | 5 | Bellanakill Queen's Count. | Geo. Pitt's | |
| 23 | 6 | Knockbellyhor Niceroy | J. Hutchenfon's | |
| &c. | | | | |
| 26 | 2 | | | |
| 27 | 3 | Ruglin Monrock Queen's Cou. | J. Pimm's | |
| 28 | 4 | Leehenshaw King's Count. | Abr. Fuller's | |
| 29 | 5 | Lismine Ditto | Isaac Fuller's | |
| 30 | 6 | Rosen Alleges Q's Count. | Will. Edmundson | |
| 31 | 7 | Mounmellick | Josh. Bayle's | |
| 1 | 1 | Thomas Wilsons Ditto | Geo. Bewley's | 9th Month. |
| 2 | 2 | | | |
| 3 | 3 | | | |
| 4 | 4 | Edenderry Ditto | Jane Barecraft's | |
| 4 | 4 | Moon County of Kildare | Walter Mafon's | |
| 5 | 5 | Castle Dermont | Alex. Sparrow's | |
| 7 | 7 | Dublin half Years Meeting | Abel Strettle's | |
| 8 | 1 | | | |
| &c. | | | | |

And we had many precious Meetings in that Nation, especially their *Province*-Meetings, and Friends were generally in sweet Love, Unity, Peace, Concord and good Order, and Government there is amongst them, and great Love and Care of one another's Families, the Poor and Youth in all Respects: And when we had been at all the Meetings of Friends that we knew of in the Nation, or seen some Friends of all the Meetings, and were clear to come away, we left them in true Love, being well satisfied in Visiting them; and took

1696. Shipping at *Dublin*, and came to *Holyhead*, and through *Wales* to *Westchester*, and so Home.

Dublin.
Holyhead
Wales.
Westchester,

Many Friends in *Ireland* had a great Care upon them in the Over-sight of the Flock, watching over them, that Friends be careful in all Respects, to keep their Profession without Blame, and that none run inordinately after the World, or break in other Men's Debts, to prevent which they are advised to labour lawfully, for the Maintenance of their Families, providing things honest in the Sight of Men, by thus watching over one another doubtless some things are prevented, which otherwise might prove a Disreputation to our holy Profession.

1697. After his Return from *Ireland*, I find he kept no exact Account of the Residue of his Travels, though he visited Friends in divers Counties, labouring in the Work of the Gospel, as he found

1698. Drawings thereto, though in his latter Days he was afflicted with the Stone or Gravel, which much abated his natural Strength; nevertheless he came several times to *London*, and particularly in the Winter 1699.

London.
1699

1700. He also came to the Yearly Meeting in 1700. And in his Return home, had many good Meetings in the Way, being accompanied by *John Cade* to *Blith*, where his Wife met him.

J. Cade.
Bristol.

The next Year he travelled as far as *Bristol*, and was at their Yearly Meeting: from thence he went to *Bath*, and travelled up to *London* to the Yearly Meeting, which fell in the Fourth Month, 1701. It was a large and pretious Meeting: After which he returned home.

1701.
Bath.
London.

He also came up to the next Yearly Meeting in *London*, 1702. At this time he brought up his 1702. Treatise relating to *Tythes*, which was an Answer to one *W. W's* 4th Letter, which was intituled, *The Clergy's*

Clergy's Legal Right to Tythes, &c. Which Book 1696.
of *John Gratton's* was published the next Year; ~~~~~
to which the Reader is referred.

In the Year 1703. he came again to the Yearly Meeting, visiting Friends in many Places as he came. 1703.

The Twenty Sixth of the Second Month, 1704. he set out again for *London*, visiting Friends in many Places as he came, as in *Nottinghamshire*, *Huntingtonshire*, the *Isle of Ely*, and a great part of *Norfolk*, and had several Meetings in *Suffolk*, the last of which was at *Ipswich*, from which Place he came to *Colchester*, and was at their Meeting on First-day; after which he visited several Meetings in *Essex*, and then came to *London* to the Yearly Meeting; having travelled in this Journey Three Hundred Thirty Four Miles, according to his own Account. 1704.
Nottinghamshire, Hunting-
tonshire, Isle of Ely, Norfolk, Suffolk, Ips-
Colchest. Essex, London.

After his Return home at this time, I find no Account of his Travelling for Two or Three Years: Now greater Weakness growing upon him, it is probable he continued about home, visiting Friends as he was able.

In 1707. he disposed of his Estate at *Monyash*, and dwelt with his Son *Joseph* some time: Then he went to visit some Friends in several adjacent Places, his Wife accompanying him, though both of them were aged and weakly: But after they returned home, his Wife growing weaker and weaker, she departed this Life, the fourth of the Tenth Month, 1707. Dying in Peace with the Lord, leaving a good Report behind her, among those who knew her: the Account of her Death he gave himself, saying, 'A very comfortable Wife she had been to him, near Thirty Eight Years: Adding, That she had never hindered him from going Abroad to visit Friends. 1707.
His Wife dies.

1708. In the Year 1708. he took a Journey to *London* again, and went into some parts of *Essex, Surry* and *Kent*; after which he returned to *London* again, where staying some time, he was taken ill, and Weakness encreasing upon him, he removed out of the City, for the Benefit of the Air, to *Richard Richardson's* near *Uxbridge*, where he was carefully attended for Three Weeks, in which time, several Friends of *London* went to visit him; from this Place *Daniel Wharley* took him to his House, from thence he went to *Ailsbury*, and by small Journies he got Home, *Richard Needham* accompanying him: Where he continued living with his Daughter above Three Years, continuing weakly until his Decease, which was in the Ninth Month, 1711. Aged about Seventy Years: Dying no doubt in Peace with the Lord, and Unity with all the Faithful, and is entred into his Everlasting Rest, among the FAITHFUL FOLLOWERS of JESUS.

1711.

The END of the JOURNAL.

A N
INTRODUCTION
TO THE
Author's WRITINGS.

THE Account of the Author's Life, Travels, Sufferings and Death ending here, it is necessary to acquaint the *Reader*, what Books he wrote and published: The first in Course, according to the Order of time, is intitled, *John Baptist Decreas-ing, and Christ Increasing, &c.* a Subject which doubtless he undertook, to remove those Clamours which many raised against *Friends* in those Days, as though they denied this Gospel Ordinance, as some were pleased to call *Water-Baptism*; which Opinion he fairly refuted, proving, from the Writings of the *New Testament*, that Water Baptism was *John's* Ministration, and for that end came he baptizing with Water, that Christ might be manifested to *Israel*, to whose Baptism the Baptist referred his Auditory, saying, *He, viz. Christ, should baptize them with the Holy Ghost and Fire*; which Argument plainly declares, the Gospel-Baptism to be that with the Holy Spirit, and not that with Water, as our Opposers have asserted: This Book was published in 1674.

The next is his *Prisoners Vindication, being a sober Expostulation and Reprehension of Persecution*; which he wrote in *Darby-Goal*, in 1682. where he was a Prisoner for the Gospel: In this Book he sets forth the Manner of his being sent to Prison, and also for what Cause, here he vindicates his own Innocence, exposes the Severity of his Prosecutors, and acquits himself as a Valiant Sufferer

Sufferer for Christ, both by his Resignation to endure Imprisonment, and also by his Writing.

The next Book he published, was a further Treatise of *Baptism*, adding thereto a small Piece relating to the *Lord's Supper*; another supposed Ordinance, or *Sacrament* as some term it: For our Disuse of which, as well as that of Water-Baptism, the People from whom we dissented, and especially the Priests, endeavoured to represent us to be no *Christians*; and as if their Say-so had been true, *Friends* were severely traduced, amongst whom our Author had his Share; but as they never were able to prove what they alledged against us, for our Christian Testimony, relating to the things above mentioned, so in the last, as well as the first, he plainly proved, That that *Supper*, as they call it, is not an Outward thing as they imagine, but is Spiritually to be partook of within.

The last of his printed Books is a Treatise of *Tythes*; wherein he fairly shews, that *Tythes* were Legal according to the *Mosaick* Dispensation, and therefore doth not belong to these Evangelical Days; as also, that neither our Lord, nor any of his Apostles, ever claimed *Tythes* as due to their Ministration, or left any Precept for any of their Successors to demand them; no, for the Priesthood is changed, and also that Law, by which *Tythes* were given, is ended by Jesus Christ our Lord, and therefore it is that his Followers cannot comply with those Commandments, and Doctrines of Men which are not after Christ, and for which Cause many in our Day have deeply suffered, both by Imprisonment and Spoiling of their Goods, in Testimony against the Antichristian Yokes of Bondage. These things being premised, let us take a View of the Books themselves, to which these Lines are Introductory.

JOHN

JOHN BAPTIST's

DECREASING

AND

CHRIST's

INCREASING

Witnessed:

BEING A

TREATISE

CONCERNING

Baptism in the Type,

AND

Baptism in the Mystery.

By JOHN GRATTON,
A Well-wisher of the Anabaptists, &c.

LONDON: Printed and Sold by the
Assigns of J. Sowle, at the Bible in George-Tard
in Lombard-Street, 1720.

THE UNIVERSITY OF CHICAGO

LIBRARY

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

To the Friendly unprejudic'd Reader.

Friend,

IT is no Desire in me, that because so many have appear'd in Print, that therefore I would be one also that should be accounted Eminent: But having been a great Sinner, and therefore have, through infinite Love and free Grace, much forgiven me; my Love is so much to him that is Lord of all, that I am not a little grieved to see his pure and precious Truth, so strongly, on all Hands, encountered with, and fought against, in its comfortable and glorious Appearance in the Lord's poor, despised People, called by the scornful World, Quakers. And seeing that this of Water-Baptism hath been, and is a Thing, they that are not only Adversaries to Truth, but to their own Souls, have so publickly made use of it to fight us with, I having both been an Eye and Ear Witness of the same, have been not a little Exercised in Mind about this Matter; but have seriously considered and tried all their Arguments, that I have been acquainted with, for this thing; and I find them so far contrary to Truth, and the Mind of Truth, that a Necessity fell upon me to write what it pleased the pure, eternal God to communicate unto me by his Spirit: So that what is according to Truth, and sound Judgment, thou wilt find here written (as to the Tenor and Substance of the Matter) from the Spirit of God in me; and so is not mine, but his: To him be the Glory wholly given for ever. But if there be any Circumstantial Defect, for want of Heed or Exactness, which may either fall upon me or the Printer, charge it in its right place, and lay it not upon the Spirit of God. Having given thee this Caution, I desire thee to observe, in the next place, my End in the Publishing this little Treatise; which is, First, To clear Truth of Scandals in this Point laid to our Charge. 2dly, To strengthen the Owners and Lovers of it. 3dly, To acquaint or inform them that are mistaken about it. And lastly, That I might so answer that Love, so greatly bestowed upon me, as to be clear of all Men, and stand single unto God, whose servant I am, thro' Mercy;

Mercy; and might bring Glory, Honour and Praise unto his holy Name for ever.

So now, before I leave thee, I shall only acquaint thee of the great Differences amongst Men about this thing, and then take leave. The Presbyterian faith, Water-Baptism belongs to Children of Believing Parents; and therefore they examine the Parents of their Faith. Now if the Parent be an Unbeliever, then the Child is not to be accepted to this Ordinance, as they call it. From which I shall only now observe this, That if this be so, then is the Child a Sufferer for the Sin of the Father's Unbelief, which God hath said, shall never be: The Child shall not suffer for the Sin of the Father, nor the Father for the Sin of the Child; but the Soul that Sins, it shall die.

Secondly, The Episcopal faith, The Child is by this Regenerated and Born again, Sanctified and Changed; and made a new Creature and therefore if a Child be in danger of Death, great hast is made to get it Sprinkled: And if this be true, What farther need of a Saviour?

Thirdly, The Baptists say, Believers only have Right to Water-Baptism: I grant, Believers are only they that are truly baptized; but that they are injoynd or commanded to observe this Water-Baptism, they now so differently observe, I find not. But, I hope, if thou readest what follows with a single Eye, thou may'st come to see all these Dippers and Sprinklers, and their shortness in this, and gain some Acquaintance with the Lord's Mind, as thou waitest in his pure Light, which makes all things manifest; to which, I beseech thee, to turn thy Mind, and believe in it, that thou may'st be a Child of Light; and then thy Fellowship will be with us, who are Children of it; and so we may Praise the Lord together, who is Light: To whom be all the Honour and Glory, for ever and ever.

Written by one of the least of all, yet one of the Lord's chosen Ones, unknown to many; yet known by the Name of, *J. Gratton.*

*Monyash, the 4th of the
3d Month, 1674.*

A

T R E A T I S E

CONCERNING

B A P T I S M.

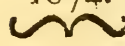
THEY that are Baptized into Christ, have put on Christ, live in him, and are One Spirit with or in him; are all united by One Spirit into one Body, and are Members of his Body, of his Flesh and of his Bones, and of his Fulness receive Grace for Grace; and know One Lord, One Faith, One Baptism; and are One in him, and he in them; and so are come into the *Alpha* and *Omega*, the Beginning and the End, the First and the Last: He, whose Name is called *The Word of God*, by which all things were made in Heaven and in the Earth; to him be Glory for ever!

1674.

Now the Baptism of the Spirit is one in all; and all that are baptized by the One Spirit, are baptized into One Body, and are all made to drink into One Spirit; and these have no Confidence in the Flesh, but are they that worship God in the Spirit, and are truly led and guided by the Spirit; hear and know his Voice, and are acquainted with his Operations, Life, Power and Vertue; and can do nothing acceptable to God, but what they do in it; and so it rather may be said, as in Truth it is, *That it is the Gift or Grace of God, in them and by them, that works both to will and to do of his own good Pleasure.*

L

Now

1674.  Now all other Baptisms whatsoever, that are not in the Spirit are of no profit, for the Substance of all is come, I say, of all those Shadows, Figures and Types, which had their Day, and in their day were appointed to be used, according to the Appointment of the Father; but were but for an appointed time, until the Seed came, to whom the Promise was made, who is the Heir, in whom all Fulness dwells, [mark that] that in all things he might have the Preheminence: For he alone, of himself is sufficient, and able to save to the uttermost, them that come to God by him, and him only; without the Help of any outward Washings, Legal Offerings and Oblations, or whatever may be named, or hath been named, below himself, either of things in Heaven or in the Earth, they are all to give place; for him only hath God highly exalted, and given him a Name above every Name, that at his Name every thing (though it hath been never so highly exalted) should bow; and that in all things he only, who is Heir of all, should Rule as a Son over his own House: For all these were but as Servants, and were not to abide for ever; I say, all those Types and Shadows, and whatsoever came before him, though useful in their place, and to be observed in their time; yet were all to give place, and pass away, and not to abide for ever in the House; for they were but as Servants; and the Son is over all, and hath Power over all, and alone hath Right singly to reign; of the Increase of his *Government and Kingdom* there shall be no end.

So *Moses* was faithful in all his House, as a Servant, and did faithfully minister in the Law, which was added because of Transgression, until the Seed came; but when the Seed came, to whom the Promise was, who was and is the Heir, He, as a Son over his own House, was and is established:

blished: I say, when he was come, then the Servant's Services ended in that Nature, gave place, and were taken away; he took away the First, that he might establish the Second, and that for ever, which will never be removed into a Corner: To him be all Glory wholly for ever!

So *John* was also faithful in his Day, as a Fore-runner, or as one sent to run before him, whose Way he was to prepare; and he cried (for he was that One, foretold of, whose Voice was heard in the Wilderness, saying,) *Prepare ye the Way of the Lord, make his Paths strait*: But the Lord's Voice, which is nigh in the Heart, crieth, *This is the Way, walk in it; I am the Way, the Truth and the Life; No Man can come unto the Father, but by ME, (mark, ME) said Christ, I am the Way it self, walk and live in Me, and abide in Me: in Me ye shall have Peace*: He doth not say, *IN ME AND JOHN*, nor, *I AND JOHN AM THE WAY*; No, no; But *I am the Way, the Truth and the Life; I am the Light, or, am come a Light into the World; He that believes in Me shall not abide in Darkness, but shall have the Light of Life*; mark, Not a Lifeless, Changeable, Shadowy Light, but an Unchangeable, Pure, Living Light; for *His Life is the Light of Men*: He that hath it, hath Life; he that hath it not, hath not Life, but is in Darkness, under Wrath.

So *John* testified and said, 'I am not that Light, but am sent before, to bear Witness of that Light, that true Light that enlighteneth every Man that comes into the World: I am not the Way, but a Fore-runner, or one sent to run before, to make Preparation for the Way of the Lord; and he that sent me, sent me to baptize with Water: But, GREATER IS HE THAT SENDS, THAN HE THAT IS SENT: For though he came after me, yet he

1674. ' is and ever was preferred before me, the Latch-
 ~~~~~ et of whose Shoe I am not worthy to unty; he  
 ' shall baptize with the holy Ghost and Fire: I  
 ' indeed baptize with Water, He with the holy  
 ' Ghost and Fire: I must Decrease, He must In-  
 ' crease: That he might be made manifest to *Is-*  
 ' *rael*, therefore am I come, baptizing with Wa-  
 ' ter, as I was sent to do; for this End, that he  
 ' might be made manifest to *Israel*; A N D  
 ' W H E N He is made manifest to *Israel*, then  
 ' is the End of my baptizing with Water A C-  
 ' COMPLISHED; then must I Decrease, but  
 ' He must Increase; for, of the Increase of his  
 ' Government and Kingdom there shall be no end.

Now the Day dawned, the Sun appeared, and all lesser Lights were overtopped, and all Shadows fled. Now it's true, *John* was a *Burning and Shining Light*; but *John* received all from above, but He that is above all, and gives to all Men Life and Being, is the Fulness of Light and Life; and as he arises and ascends in his Glory, he gives all Men liberally, as it pleaseth him; Glory to his Name for ever!

Now, that *Water Baptism*, or *Baptizing into Water*, was only ascribed unto *John* himself, see *Mat.* 3. 11, 15, 16. where *John* affirms, *I*, saith *John*, *I*, mark, *I indeed baptize you with Water un-*  
*to Repentance*; but, mark here, all ye *Water-Bap-*  
*tists* of all sorts, mind this, but HE that COM-  
 ETH AFTER ME, mark, What then, *John*?  
 Thou must depart it seems, if He must come af-  
 ter; this Word, *After*, signifies *John*'s going  
 away, or giving place to him that was to come af-  
 ter him: What then, *John*, thou art but for a  
 time? No; ' I must decrease, for He is mightier  
 ' than I, whose Shoes Latchets I am not worthy  
 ' to unloose. Well, *John*; And what will he  
 do for us? will not he baptize with Water? I tell  
 you,



you, ' I baptize with Water, that he might be manifested to *Israel*; but he will exceed me or my Baptizing into Water; for he shall baptize you with the holy Ghost and Fire: whose Fan is in his Hand, and He will thoroughly purge his Floor, and gather his Wheat into his Gardner, and burn the Chaff with Fire unquenchable. 1674.

' Well, they might still have said, *John*, This is a great Work; but will he not own thee and thy Baptism, and establish it with his for ever, or to the End of the World? Mind, *Yes*, to the first part might *John* have said; ' for in effect he did say, he will own me; for GOD SENT ME BEFORE; and for this end, that Christ might be made manifest to *Israel*, therefore am I come; to the second, ' He will not establish my Baptism with his, for I must decrease; and there is no Necessity for it; for his Baptism is the Substance of all other, and thoroughly purgeth and refines, and makes pure; and I am but a Fore runner of Him.

Well, but He comes to thee to be baptized of thee; *Yes*, but *John* forbid him, saying, *I have need to be baptized of Thee, and comest thou to me?* Mark, here was need for *John*; *I have need*, said *John*; well Jesus denies it not but there was so; nevertheless *Suffer it to be so NOW*, mark *Now*: Why *Now*? *Because now is thy time; for thou wast sent before me for this end*, might Christ have said, *and this Dispensation is of God; and thus or therefore it becometh us to fulfil all Righteousness*: Why, then *John* suffered Him.


But some may Object, and say, *If it was Righteousness to be baptized into Water then, and that Christ was, ought not we to follow Christ in all Righteousness?*

*I Answer*; In all everlasting Righteousness he ought to be followed; not in all the Outward or

1674. Ministerial part of Righteousness; for there is the Righteousness of God revealed within, from Faith to Faith, and the Righteousness of the Law without; the Law was Righteous, Holy, Just and Good, and Christ fulfilled the Righteousness of the Law, and had he not fulfilled the Law in every Tittle, he could not have said, *It's finished*; but he fulfilled the Law: And he also fulfilled *John's* Dispensation, or He obeyed or did all the Law commanded; and he obeyed and did also all that was commanded by the Dispensation of *John*; and when all the Righteousness requir'd was fulfilled, it was reason that he only should have place that had fulfilled it: So down to the *Circumcision* he went, and to the *Pass-over*, and to all the Law called for; for he humbled himself, and became obedient as a Servant, and serv'd it in it's time and place, and fulfilled it's Will and Requirements; and not only so, but bore all the *Curse* due to us that had broken it, and been disobedient unto it, and set us free from it; was the end of the Law, for Righteousness to us that believe: so that we are not under the Law, but under Grace, or the Gift of God that brings Salvation to us, who have *not the Shadowy Works of the Law*; but are Believers in, and Obeyers of him, who is exalted both above the Law and the Prophets.

So also down into the Water he goes, and fulfilled *John's* Dispensation, or that Righteousness required by it; which, when it was fulfilled, He only was worthy to have place, that had fulfilled it; and having fulfilled it, he went up strait-way out of the Water; *mark*, he did not there abide or stay, but strait-way went out of the Outward thing; and then came the Word of Power, and the Heavens were opened, and the Holy Ghost descended like a Dove, and lighted on him; then came the Voice from Heaven, saying,



ing, *This is my Beloved Son, in whom I am well pleased.* 1674. 

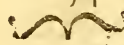
Now is he descended, that is also Ascended, and is now Eſtaſhliſhed alone: *This is my Beloved Son, in whom I am well pleaſed, Hear ye him: He that hath Ears to hear, let him hear, what the Spirit ſaith: Hear Him, of whom Moſes, and all the Prophets, and John, who was more than a Prophet, ſpake, for now he is come that is mightier than all, and all Power is given unto him; not unto him and John, nor unto him and Moſes; no: but unto Him; him only has God exalted to be both King and Prieſt unto Iſrael; and He alone is eſtaſhliſhed a Prieſt for ever, of an Unchangeable Prieſthood; not Changeable nor Finite, but forever, of an Unchangeable Prieſthood; mark ye, but not after the Order of Aaron, nor after the Order of John, but after the Order of Melchizedec, who met Abraham, and bleſſed him; Him that overcame, and bleſſed him; and will give to him that overcomes to ſit with him in his Throne, as he hath overcome, and is ſit down in his Father's Throne.*

Not after the Order of a Carnal Commandment, but after the Power of an Endleſs Life: *This is the Sun that cloaths the Woman, who hath the Moon under her Feet, therefore all changeable Dippings with Water; and the leaſt in his Kingdom, is greater than John, though he was more than a Prophet.*

Alſo in *Mark* 1. 8. 'I indeed have baptized you with Water, but he ſhall baptize you with the Holy Ghoſt.

Alſo *Luke* 3. 16. 'I indeed baptize with Water, but one mightier than I cometh, the Latchet of whoſe Shoe I am not worthy to unloofe, He ſhall [*mind*] baptize you with the Holy Ghoſt and Fire.

But he ever takes Water-Baptiſm to himſelf, and never aſcribes it to Chriſt Jeſus; but ſpeaks of a

1674.  greater Work to be done by him, a Purging, Purifying, Refining, Cleansing Work; and *John's* was but a Type of what was a coming, and therefore ran before, and halted to give place to him that came after, who alone is himself established, in all things to have the Preheminence.

Now [mark] this Word *Fore-runner*, or one sent to run before; one that runs makes haste away, that he may finish his Course before his time be out. Now it's plainly said, that as *John* fulfilled his Course, he said, *Whom think ye that I am? I am not He*: Mind ye, *John* was not He, not he that was to be established to abide for ever, a Priest for ever, of an Unchangeable Priesthood, but was sent before him: Therefore when the Apostle here comes in the 13th Chapter of the *Acts*, and Verse 23, 24, 25. he speaks on this wise (as he was Preaching Christ Jesus, not *John*; he was not, I say, preaching *John*, nor *John's* Baptism, but Christ the Seed of *David*!) *Of this Man's Seed* (said he) *hath God, according to his Promise, raised unto Israel a Saviour, Jesus*: *When John had first preached before his Coming, the Baptism of Repentance to all the People of Israel*: Mind ye, all ye Baptizers in Water, when Christ was raised unto *Israel*, when *John* had first preached before his Coming: Mark, *John* had a Time, we grant, and own with all our Hearts; But was it not before HIS Coming here spoken of? But when his Course was fulfilled, when *John* had first preached the Baptism of Repentance; *first*, mind ye, then God raised up to *Israel* a Saviour. Oh! but *John* could not save: But Him whom God hath raised, saveth to the uttermost them that come to God by him; Him whom God hath raised. And so *John* honestly disclaims all the Honour due to Jesus Christ; and as one afraid, lest the People should ascribe any of it to him, said, *Whom think*



*think ye that I am? As he fulfilled his Course, 1674. mark that, John's Course was fulfilled: I am not he, but behold there cometh one after me, whose Shoes of his Feet I am not worthy to loose, (Him) Behold, he is the Lamb of God that takes away the Sins of the World; but I am not He. And so in Verse 47. the Apostle comes to declare in much Plainness, how that Christ is set and established, and he joins none with him: For so bath the Lord commanded us (saith he) saying, I have set thee, saith the Lord, to be a Light to the Gentiles, that THOU, mark, not Thou and John, nor Thou and Moses; but in the singular Term, Thou; that Thou shouldest be for Salvation unto the ends of the Earth, Isai. 49. 6.*

But again, in *John* 1. 2, 26. 'The People came to John, and asked him, saying unto him, Why baptizest thou, if thou be not that Christ, neither *Elias*, nor that Prophet? John answer'd them, saying, I baptize with Water; Mark, but there standeth one among you, whom you know not, he it is who coming after me, is preferred before me, whose Shoes Latchet I am not worthy to unloose. These things were done in *Bethabara* beyond *Jordan*, where John was baptizing.

The next day, John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God that taketh away the Sins of the World: This is he of whom I said, After me cometh a Man that is preferred before me; for he was before me, and I knew him not; but that he might be made manifest to *Israel*, therefore am I come baptizing with Water.

Mark, The End of John's Baptism was, That HE might be made manifest to *Israel*, therefore am I come, baptizing with Water: So then this was the Service of John's Baptism, and it served for

1674. for this purpose, and to this end, *That Christ might be made manifest.*

And so *John* bare Record of him, and Preached him, and not himself; but cried, *Behold the Lamb of God; look not at me; behold not me, nor the Lamb of God and me;* no, he never joyn'd himself to Him; but said, 'I am sent before him, and now he is come, behold him, the Lamb of God; He taketh away the Sins of the World: But look not now at me; I am not that Light, but am sent before, a Witness, and am come baptizing, that he might be made manifest; and if he were manifest to *Israel*, then were my Desire answered, and the End of my Labour in Water-Baptism accomplished; so that they might believe in him.

'*John* bare Record, saying, I saw the Spirit descending like a Dove, and it abode upon him, and I knew him not; but he that sent me to baptize with Water, said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost: And I saw, and bare Record, that this is the Son of God.

See how plainly *John* preached Christ and his Baptism; and all along put this Distinction, *I baptize with Water, He with the Holy Ghost and Fire; I must Decrease, He must Increase.*

But they might have said, *Why John, why must thou decrease?* Why *John* might have said, *Because my Baptism is but of Water, that he might be made manifest: But his Baptism is with the Holy Ghost and Fire, a Baptism that exceeds mine, as far as the Light of the Sun exceeds the Light of the Moon.*

So it's clear, that *John* was sent to baptize with Water, and Christ was sent to baptize with the Holy Ghost and Fire: And Christ fulfilled *John's*, and



and the Law, and all the Righteousness required by them; and then was himself alone established, a Priest for ever, of an unchangeable, unalterable Priesthood. 1674.

But further; for I am desirous to clear my self of this Matter at this time; from all Opinions concerning this thing: I have already made it appear, that *John* himself was on my side; and his Record is clear to prove, That the Baptism of Christ Jesus is that of the Holy Ghost, and that he himself was sent to baptize with Water: And he no where makes mention of any other that was sent to baptize with Water, but himself; I say, that was sent. In the next place, I shall bring the Testimony of our Lord and Saviour Jesus Christ, who also at all times ascribeth *Water-Baptism* unto *John*.

*Acts 1. 5. And being assembled together with them, commanded them, That they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me; for John truly (or might he not have said, or is it not all to one Sense, had he said so? John, it's true) baptized with Water: But, mind, he doth not say, Do ye so too; or, I will baptize with Water also; No: John, said he, Truly baptized with Water, but Ye, mind Ye, Ye shall be baptized with the Holy Ghost not many Days hence.*

This is the Baptism they were to wait for, and to be by Christ baptized withal; no Water at all enjoined to it by Christ Jesus, tho' he owned it in its time, and fulfilled it, as aforesaid: But mark, now was the time of Promise at hand; *Not many days hence* (saith Christ) *ye shall be baptized with the Holy Ghost.*

So also *Peter*, in *Acts 11. 16.* saying, *Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be bapti-*

1674. *baptized with the Holy Ghost.* Still Water-Baptism is ascribed to *John*, by himself, and by *Christ Jesus*. Let us hear what the Apostles say concerning it.

In *Acts* 1. 22. *Peter*, in his Declaration to the Disciples concerning *Judas*, and choosing another in his stead, makes mention in *Verf. 22.* on this wise, *Beginning* (said he) *from the Baptism of John*; mark, *unto that same day that he was taken up from us, must one be ordained to be Witness with us of his Resurrection.* Here it is ascribed unto *John*.

Again, in *Acts* 13. 23, 24, 25. *Paul* speaking of the Promise, *God bath* (saith he) *according to his Promise, raised unto Israel a Saviour, Jesus*; when *John* had first, mark, first, *Preached BEFORE HIS COMING*, mind, *before his Coming, the Baptism of Repentance to all the People of Israel*; and as *John* fulfilled his Course: Mind here, *Paul* still ascribes it to *John*.

Again, in *Acts* 19. 1, 2, 3, 4. *And it came to pass, that while Apollos was at Corinth, Paul having passed through the uppermost Coasts, came to Ephesus, and finding certain Disciples there, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY GHOST.* And he said unto them, *Unto what then were ye baptized? They said, Unto JOHN's BAPTISM.*

Mark, Had *John's* Baptism been in the Name of the Father, Son and Holy Ghost, Then how should they but have heard of a Holy Ghost? So that here, before I proceed any further, I shall take notice of this place a little. Water-Baptism is still ascribed here to *John*; *I indeed baptize with Water*, said *John*; *John* indeed baptized with *Water*, said *Christ*; and said the Apostles, *John* verily



rily baptized with the Baptism of Repentance, saying unto the People, That they must believe on him that was to come after him, that is (said he) on Christ Jesus: So I shall yet bring no more Proofs for this Point, these being sufficient. But before I leave this Place, take notice, That tho' they had been baptized unto John's Baptism, yet they had not heard whether there was ANY Holy Ghost: Which doth clearly manifest, that altho' it should be granted, that John's Baptism was still of Necessity, which far be it from me to do, yet how doth it thwart all the *Water-Baptists* of our Age, who baptize with, or into *Water*, using the Words, *Father, Son, and Holy Ghost*; which they cannot bring Precept or Example for.

For tho' the Apostles did by Permission baptize, it was but in Condescension unto John's Baptism; for Commission they can no where bring from Christ, nor that they did use the Words, now used by you, saying, *I baptize thee in the Name of the Father, Son and Holy Ghost*.

So that your *Practice*, all of you *Water-Baptists*, is contrary to the Holy Scripture; for in this place, *Paul* baptized those in the Name of the Lord Jesus: And *Peter* (in *Acts* 10.) commanded to be baptized, *Repent and be baptized in the Name of the Lord Jesus*: But no where can they find, that either *John*, or any of the Apostles used to say, *I baptize thee in the Name of the Father, Son and Holy Ghost*: So that your Practice in this is grounded on a sandy Foundation, and will undoubtedly fall.

Prop as hard as you can, and take ye altogether; ye *Water-Baptists*, of all Sorts, and Work never so hard with both Hands, your *Babel-Buildings* will all fall, and great will be the Fall thereof; and all your Props, and all your cunning Work will be broken to pieces, and you shall never be able to raise your Building again; but  
the

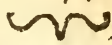
1674 the chiefeſt of your Workmen ſhall be aſhamed of their own Doings, and you ſhall gather Pale-neſs in that Day.

Oh therefore be intreated in tender Love, I beſeech you, to return! Return out of *Babylon*, unto the Gift of God, the true Light, that makes ye all manifeſt, and in which ye are all ſeen and comprehended: I ſay, in the Name of the Lord my God, and in much Love to your Souls, be intreated to return unto it; it's near you to inſtruct you, and to make all things manifeſt to you, if you will come unto it. Oh turn your Minds! How oft have you been reprov'd by it? And you never found Guile in his Mouth, tho' he hath told you all that ever you have done, yet you regard him not, but prefer fading, finite, and unprofitable things above him. Oh! haſte, haſte out of *Babylon*, tarry not; the Day of Vengeance is near; and then will you come to know the true *Baptiſm* is not into Water, but into the Name of the Father, Son and Spirit; and that Chriſt (in *Matt.* 28. 18, 19.) when he ſent his Apoſtles out to teach all Nations, and that the Baptiſm there ſpoken of, and commanded by Chriſt, was not into Water, but into the Name of the Father, Son and Spirit; neither is there any ſuch a Word as *Water* mentioned in his Words there ſpoken to them; but into the Name of the Father, Son and Holy Ghoſt, he bad them baptize.

But ſome may ſay, *It muſt needs be Water there intended, becauſe that none can baptize with the Holy Ghoſt but Chriſt.*

I *Answer*, True; none can but he, and by his Power only: Therefore he tells them in the firſt place, That *All Power is given unto me* (ſaith he) *both in Heaven and in Earth*; and they now muſt not go in their own Strength or Power, but in his  
Pow-



Power; and it was his Power, in them and by 1674-  
 them, that did the Work he sent them to do; and   
 so he saith unto them, *Without me ye can do no-  
 thing: But lo, I am with you always, even to the  
 end of the World: And all Power is mine.* And  
 now, you *Water-Baptists*, let me ask, Now where  
 is *John's* Power? *John* hath now no Power, nor  
*Moses* hath now no Power, in a way of Admini-  
 stration, if all be given to him, and be his, as I  
 am satisfied it is: And it is plain, he only is  
 here established.

Now it must not be admitted for any other to  
 have a Tabernacle standing or building with his;  
 No: Though *Peter* would have had three, one  
 for *Moses*, one for *Elias*, and one for *Christ*: That  
*Elias* was already come, *mind*, and they have done  
 to him whatever they would: And is it not plain  
 to you, that this was *John the Baptist* here spoken  
 of, and intended? And yet *mind*, neither *Moses*  
 nor *Elias* must have a Tabernacle built with his;  
 but a Cloud came, and took them away, *mark*,  
 and *Christ* only left; and a Voice from Heaven  
 came, saying, *This is my beloved Son in whom I am  
 well pleased, hear him.* Oh! what would you  
 have? How clearly is it manifest unto all who  
 walk not in Darknes, that he only is, by himself  
 established to be heard in all things: And saith  
 the Apostle, *He that refuseth to hear this Prophet,  
 shall be cut from off the Earth:* And again, *See  
 ye refuse not him that speaketh; for if they escaped  
 not, that refused him that spake on Earth, even  
 Moses, How shall ye escape, if ye refuse him that  
 speaks from Heaven, whose Voice then shook the  
 Earth?* But now, says he, *Yet once more will I not  
 shake the Earth only, but also Heaven;* *mark, that  
 those things that cannot be shaken may remain:*  
 Mind what must remain, and how he alone (even  
*Christ*) is above all established.

And

1674.

*And it's said again by Paul, God (saith he) who at sundry Times, and in divers Manners, spake in Days past to the People by the Prophets, hath in these last Days spoken unto us BY HIS SON (mark, not by his SON and JOHN, but by his SON) whom he hath appointed Heir of all things, mind: So All Power is given unto me (saith Christ) Go ye therefore, teach all Nations, baptizing them into the Name of the Father, Son and Spirit; or if you had rather have it, Holy Ghost; teaching them to observe whatever I command you: And lo, I am with you always, even to the end of the World; but tarry at Jerusalem, till ye have received Power from on High; for without me ye can do nothing. So 'tis not (saith Peter) by our Strength or Righteousness that this Man is made whole: Why stand ye gazing upon us, as tho' by our Power and Holiness it was done? Be it known unto you, that by the Name of JESUS, whom ye Crucified, even by Faith in his Name, is this Man made whole. And said Paul, I have laboured more abundantly than ye all; yet not I, but the Gift, or the Grace of God that's in me. And so it was in his Strength that they were more than Conquerors, and could do all things through Christ that strengthened them; but before they could not, before (I say) that they went in his Strength. So there was need for them to wait at Jerusalem, till they had received of his Fulness, of which they all received Grace to help in time of Need.*

*But now, mark, they had not need to have stay'd at Jerusalem for Power to have baptized with Water; for they had been doing that before, and were able enough for that Baptism: But now they were to enter upon a greater Work; and it is not they must do it, but the Gift of God in and by them, or the Power they received; so saith Christ, Lo, I am with you; and as many as receiv-*  
ed



ed him, to them he gave Power, for All Power is given to me (saith Christ) ALL, mark. So, though the Apostles, as Men, could not baptize into the Name of the Father, Son and Spirit; no more than we, as Men, can do; yet, mark, Christ in and by them can, or us either; and in and by them did: And when the Apostles laid their Hands on them that believed, the Holy Ghost fell upon them; and sometimes when they were Preaching unto them, the Holy Ghost fell upon them: Yet it was not them that could so much as Preach as they ought, but Christ in and by them. God speaks by his Son, through his Vessels of Honour, fitted for his Use: So it's not them, but Christ, who also raised the Dead, opened the Eyes of the Blind, healed the Sick, cleansed the Lepers, and many great and good Works did they; yet not they, but the Gift of God in them and by them: And so they went in the Demonstration of the Spirit and of Power, and Preached Christ the Wisdom of God, and the Power of God, the Saviour of Life unto Life IN THEM, mark, in them that are saved, and the Saviour of Death unto Death in them that perish.

But they never cried out, *Water-Baptism is the Door*; for Christ Jesus said, *I am the Door*, by ME (mark, not me and Water, nor me and John, but BY ME) if any Man enter in, he shall be saved, (O he is of himself sufficient!) and shall go in and out, and find Pasture.

The Apostles never called it, as you do, *An Initiating Ordinance*, and (say you) *A Command of Christ*: But who says so besides you? Where do you prove it? Prove, Friends, whoever you are. I challenge all the whole World to prove that Christ ever mentioned such a thing to any of his Ministers, as by way of Command, as

M

Water-

1674. *Water-Baptism; but said, as abovesaid, Ye (said he). shall be baptized with the Holy Ghost: And, Go teach all Nations, baptizing them into the Name of the Father, Son and Holy Ghost: Say not, We cannot; Be not dismayed; for, Lo, I am with you: And All Power is given unto me, both in Heaven and in Earth: therefore without me ye can do nothing: But abide in me, and then ye shall bear Fruit: In me ye shall have Peace.*

But though it were so, that he had meant, as you Baptists say he did, *Water-Baptism*, and that that Commission belongs to you, (say you) *The World is not yet ended, therefore (say you) it is still to be observed:* Suppose this were granted you, then I ask you, How missed *Paul* of it, that he had no Share in this Commission? For *Paul* saith, in *1 Cor. 1. 12. That Christ sent me not (saith he) to baptize, but to Preach the Gospel;* mark. How comes it to pass, that you are greater Sharrers in this Commission than *Paul*? And how must we do to know it? For if it did not reach *Paul*, who was Converted, and one not behind the chieftest of the Apostles, How can it reach you? And though you may say, *All are not sent to baptize:* Then I ask you, How must we do to know who are, and who are not? But say you, *Paul means NOT ONLY:* Oh Friends! Would you have this Hole to creep out at? It's a little one, too little to get out at. 'Tis your Meaning; but we must not take your Meanings, when the Lord lets us see he means otherwise; for *Paul* said not so, nor dare any true *Christian* say that *Paul* meant so; but said what he meant, and meant what he said.

Well, but say you Baptists, *He did baptize.*

It is true, he did some few; but he thanks God they were so few: But it seems, though he did, he did not do it by Commission: *For Christ sent me*



*me not to baptize, (saith he) but to Preach the Gospel.* 1671. How then? Why by Permission, as he also Circumcised *Timothy* by Permission, because of the *Jews*; but not because Christ had commanded it; for he had not.

*Paul* himself said, *If ye (speaking to the Galatians) be Circumcised, Christ shall profit ye nothing*; yet took that Liberty for a particular End, because of the *Jews*, to do that particular Act. He also observed the Law, and went under Seven Days Purification, and had an Offering brought according to the Law; but not because it was commanded by Christ, for Christ had not commanded it; but because of the *Jews*: Yea, and had (had he not?) another time his Head thorn, and was under a Vow. Much might be said, that was done by the Apostles, which was not commanded by Christ; nor that they left no Command to after Ages to observe.

But it's also clear in *Acts* 26. 15, 16, 17, 18. that *Paul* had no such Word in his Commission, as to baptize into Water: For I (said the Lord) have appeared unto thee, for this end or purpose, To make thee a Minister and a Witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee: Delivering thee from the People, and from the Gentiles, unto whom now I send thee: Mark, What to do? Not to baptize into Water; he mentions no such thing; No: But To open their Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and an Inheritance amongst them that are Sanctified by Faith that is in me. This was *Paul's* Commission, if we may so call it, as he himself tells the King *Agrippa*; but here is not one Word of Water-Baptism, or Not Only to baptize, as you Baptists say. But if you have no better

1674. Weapons than these, these are too short to save your Heads.

But to proceed: You still say, *The Apostles did baptize.*

Peter said, in the Second of the *Acts*, *REPENT, and be BAPTIZED, every one of you, in the NAME, mark, of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost*; (this Baptism, being for the Remission of Sins upon Repentance, was necessary to Salvation, but so is not yours) *for the PROMISE, mark, is unto you.* But the Promise was not *WATER-BAPTISM*; but, *Ye shall be baptized with the Holy Ghost*, said the Lord Jesus, *by way of Promise.* And this is that which was spoken by the Prophet, *Joel 2. 28. And it shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh*; mark, Was not this the Promise of God to them, and their Children; and to all that are a-far off, and so on?

And in Verse 21. *Then they that gladly received the Word, were baptized; and THE SAME DAY were added unto them Three Thousand Souls*; mark ye, *The same Day*: It was a great Number to be baptized into Water, as you do, all of one Day, if it was so: But it is not here so said, nor mention made of Water in this Chapter; so that this place will not carry your Matter you would lay on it; for *all these* (it's said) *continued stedfastly in the Apostles Doctrine*; and their Doctrine, I hope, you will own was for Christ: *If any Preach any other Doctrine, than what is already Preached, or lay any other Foundation, than that which is already laid, let him be accursed: We Preach Christ* (saith Paul) *to the Jews a Stumbling-block, and to the Greeks Foolishness, but unto them that believe, Christ, the Wisdom of God, and the Power of God.* It was Christ they Preached.

But



But say you, *Philip baptized the Eunuch, and the Goaler was baptized, and Cornelius, and those with him. Peter commanded to be baptized in the Name of the Lord; and (say you Baptists) when was that Command repealed?* 1674.

*I Answer;* Though it was a Command, yet it was but *Peter's* Command; and *Peter* had not all revealed to him at first, but was ignorant of things that were afterwards revealed; and so were the rest of the Apostles: Witness *Peter's* Vision, and the Apostles blaming *Peter* for going to the *Gentiles*, because they yet saw not into that fore-told Mystery, nor many before them saw it not; but it was revealed in the Lord's time to them, how that the *Gentiles should be Fellow Heirs, and Partakers of the same Glory*. But you cannot prove that *Peter's* Command was obeyed: He commanded them (it is true) to be baptized; and if they were, his Command was fulfilled: But who commanded you, or sent you? Shew us your Commission: For *Peter* did not, any-where, that I can find, Command, *That Water-Baptism should be observed to the World's end*: No, no: It was the Baptism of Christ Jesus, with the Holy Ghost and Fire, that was, and is, and will be to the end, Established and Commanded in *Matt. 28.* by Christ. And though the Apostles did make use of *John's* Baptism, yet they laid no stress upon us, that were to come after them, to use it; neither was it commanded by Christ for them to use.

But come, May not I say, That they saw not to the end of *John's* Baptism; (though *John* had plainly said, *I must Decrease*) no more than they saw the Coming of the *Gentiles*, till it was shewed by a Vision; (and that though Christ had said, *That the true Worship was in Spirit and in Truth*, yet that they saw not through the Outward Worship?

1674. And have I not more ground for it, than you have for *Paul's NOT ONLY?* ) But if you were in the Light, you would see, that the Apostles did see but in part, and no farther than it was revealed unto them, no more than we do now.

But tho' we should say, that they did see unto the end of *John's* Baptism, and unto the end of all visible things, as I know they did in time, as I shall prove hereafter; yet although they might, they that were daily added, might have *stumbled*, had they denied them that of *John's* Baptism, except they had also seen into the Mind of God, with them in this Matter; for they were but Enterers in as little Children, and not grown up to Man's State at first, but went from Strength to Strength in the Spirit of the Lord; and so the Apostles could take Liberty, for the Furtherance of the Gospel, to use *John's Dispensation*, but were above it themselves, out from under it's Command, in the Power of Christ, who was greater than *John*, and had all Power himself; and so it could not command them, but they it: And so *Philip* said unto the Eunuch, *If thou Believest with all thy Heart, THOU MATEST*; not, *THOU MUST*, No; but *if thou believest, thou Mayest*; he would not deny it him; though I believe, *Philip* knew, that it was the Spirit's Baptism that must sanctifie, and that Water could not reach the Soul of any, nor any way satisfie the spiritual Part in Mankind. And yet took that Liberty in the Spirit, because of the Weakness of their yet Childish Capacities, to submit to their Weakness in many things that belonged unto the Law, as well as in this of *John's*.

And is it not also clear, *That the Apostles would not yet seem to lay the Building*, if I may so call it, of *John* waste, until they had laid and builded on a more sure Foundation? Nor wholly preach his Baptism



*tism useleſs, nor the Law neither, until ſuch time 1674.*  
*as the Goſpel had got ſome hold of the People? And*  
*then they testified of One Lord, One Faith, One*  
*BAPTISM; and that by One Spirit they were all*  
*Baptized into One Body, and had been all made to*  
*drink into One Spirit: and that they were made*  
*able Miniſters of the New Teſtament, not of the*  
*Letter, but of the Spirit: And came not with*  
*Words Man's Wiſdom teacheth, but with Words the*  
*Holy Ghoſt teacheth, with which they were now bap-*  
*tized, comparing Spiritual things with Spiritual,*  
*not Carnal, or External, or Elemental things with*  
*Spiritual, as you do; no, no; but Spiritual with*  
*Spiritual. Now they ſaw by the Revelation of*  
*the Spirit, into the Myſteries of God's Kingdom,*  
*and therefore in Heb. 6. 1. the Apoſtle comes in*  
*with theſe Words, LEAVING (ſaith he) mark,*  
*Leaving the Principles of the Doctrine of Chriſt,*  
*let us go on unto Perfection. Come, Friends, deal*  
*plainly for your own Souls Good, and God's Glo-*  
*ry, and tarry not ſhort of him that makes Per-*  
*fect, and cleanſeth from all Iniquity; and be per-*  
*ſuaded to come and wait for the true Baptiſm of*  
*Chriſt, which is with the Holy Ghoſt and Fire,*  
*that ye may be ſanctified and refined, and made*  
*every whit whole; for it is in much Love to your*  
*Souls that theſe Lines are written, by one that*  
*deſires your Salvation even as his own, and truly*  
*breathes for the Proſperity of Zion, and the*  
*Eſtabliſhment of Truth and Righteouſneſs.*

*But now ſome may Object, and ſay, That the*  
*Apoſtles could not have leſt them, if they had not*  
*been in them, or in the Uſe of them. I Answer, True,*  
*they had ſo; and had alſo been in the Uſe of thoſe*  
*things the Law had requir'd; but mark, All theſe*  
*could not make perfect; The Law made nothing perfect*  
*(ſaith the Apoſtle) as pertaining to the Conſcience.*  
*And the Baptiſm of John (ſay you) was but a Type:*

1674. Now if the Type could make Perfect, then there would have been no need of the Substance; for *if Perfection had been by the Levitical Priesthood, then verily Righteousness would have been by the Law: And now say I, If John's Baptism could have taken, or have washed away Sin, then verily Righteousness would have been by John; I mean, that Men would have been then by it made perfectly and truly righteous: but John himself preached no such thing by himself; but said, I am not he, but behold him, the Lamb of God, that takes away the Sins of the World; this is he of whom I spake, one mightier than I cometh, he must increase; of the Increase of his Government and Kingdom there shall be no End.*

And therefore saith the Apostle, *LEAVING*, which Word therefore seems to entail the foregoing Words in the Chapter before, where he had been telling them of their Childishness (he mentions the *Doctrine of Baptism* which cannot prove the Imposing of *Water-Baptism* any more than all the rest) and was now for bringing them on to a further State, where they might know Perfection, and have Meat that would satisfy, true Bread, that comes down from Heaven, and impowers to be Sons of God. And it seems clear to me, that there was some need for those things, they had so long lain like Children weak, and like Babes in, to be left; *Therefore LEAVING these, let us go on to Perfection*; and saith further, *this will we do, if God permit*: But if they had been commanded by Christ to have been used to the World's end, then why should *Paul* (for so I call that Author) have been so earnest at that Day, which was soon after Christ's Ascension, to have had them then to leave them, and to go on to a more Manful, Powerful, Perfect State? So that it is very clear to all whose Eyes the Lord opened, that  
though



though the Apostles had by reason of their weakness, submitted to their Childish Capacities, rather than they would lose their Hold they had got of them; yet this or these things were not the thing they were driving at: But the Aim and End of all they did, both in *Circumcision, Passover, Vows and Seven Days Purification, and Water-Baptism*; yea, and all those things concerning Meats, and other things, that they did by Permission, and not by Commission from Christ, I say, their Intent in all these were never to establish them with Christ Jesus, to abide as long as the World lasted; No, but after they had held them in hand, in order to get them on, they took all occasions they could, to bring them on further, till they all come in the Unity of the Faith unto a perfect Man in Christ Jesus, unto the Measure of the Stature of Christ Jesus; and so these became useless, and all gave place to him, who is alone by himself established a Priest for ever of an unchangeable Priesthood; *Glory is wholly due unto him.*

And so, now they come to speak of *One Baptism, One Faith and One Lord*, as aforesaid; and that by *One Spirit they were all Baptized into One Body*, mark, *they were ALL*, he saith, *ALL Baptized by One Spirit into One Body, and had all been made to drink into One Spirit*: But none can prove that *ALL* were baptized into Water; for *Paul* was instrumental in the Lord's Hand, for the convincing and converting of many, But he saith, *he Baptized none but Crispus and Gaius, and the Household of Stephanus, beside* (saith he) *I know not whether I Baptized any other*; but many were convinced by him, doubtless very many, yea, Multitudes, yet no Man can prove, that all that were convinced and converted by the Gift of *Paul* were also All baptized into Water; yet saith he, *Ye are all baptized by One Spirit, and have been*  
*ALL*

1674. *ALL made to drink into One Spirit; and there is One Lord, One Faith, One Baptism.*

Well, but say you Baptists, *He doth not say, There is but One Baptism.* No, nor doth he not say, *There is but One Lord;* must we therefore say, *There are more Lords than One?* God forbid: *For to us there is but One Lord:* And he doth not say, *There is but One Faith;* must we therefore say, *There are more Faiths than One?* So he also saith, *There is One Baptism;* and so say we too; and that *One* was Promised, and Accomplished, and Commanded: For we believe, as Christ said, *The Works that I do, mark ye, The Works that I do, shall ye do; and greater Works than these shall ye do.* But it's plainly said, *That Christ Baptized not;* I say, Not with Water, but with the Holy Ghost. And do you think that he used one Baptism to them, and commanded them to use Another to them that believe in him? Do you think that he baptized them with the Holy Ghost, and then sent them out to baptize with Water? I know, whatever you believe, you have said no less; but you can never prove it: *For the Works that I do, shall ye do.* But Christ baptized not into Water, nor never said that they should, that you or any other can prove; for *Peter*, in *Acts* II. declares what the Lord said, when the Disciples were talking with him about his going unto the *Gentiles*: *Then* (said he) *I remembered the Word of the Lord, how that the Lord said,* (mark ye, Christ's Word, *The Lord said*) *John Baptized with Water, but you shall be baptized with the Holy Ghost.* But he no where mentions Water, by way Commanding them to use it in Baptism: But said, *Ye shall be baptized with the Holy Ghost;* and, *Go ye, teach all Nations, Baptizing them into the Name of the Father, Son, and Holy Ghost;* and, *Lo, I am with you.*



But farther, I remember you *Baptists* have said, 1674.  
*That your Baptism into Water doth signifie Death, Burial, and Resurrection: By which Words you acknowledge it is but a Type. And you farther say, That no Man ought to be buried before he be dead.* Now I conclude, that the Dead you mean, are such as are dead to Sin; and if so, how can ye that are dead to Sin, live any longer therein? *Know ye not (saith Paul in Rom. 6. 2.) that so many of us as were baptized INTO (mark, into) Jesus Christ, were baptized into his Death: Therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life: And in Verse 7. For he that is dead, is freed from Sin.* Well, let me ask you, Are you thus Dead, Buried, and Risen with him by your Water-Baptism? Or can any Man conclude, that Paul here speaks of Water-Baptism? Is it not plainly said, *Into Christ? Not into Water, but into Christ, into Death.* And in Gal. 3. 27. *For as many of you as have been baptized into Christ, have put on Christ; and they that are in Christ, are New Creatures, (behold, all ye Water-Baptizers!) all old things pass away, and all things become new; a new Heaven, and a new Earth; in which dwells Righteousness.* And we say, That the Sons of God inhabit in the New and Living Way, that which is pure, and changeth not, but endures for ever; and in Righteousness are they Established, and Act not by the Power of a Carnal Commandment, but in the Power of an Endless Life; not in Imitation of the Letter, but in the Demonstration of the Spirit. For although it should be so, as ye would have it, *That Christ had commanded the Apostles to baptize into Water;* as he never did, nor can it be ever proved; yet, if it had been so, what is that to you? Who  
Com-

1674. Commanded you? Shew us your Commission: where did you receive your Power and Authority in this Matter, that you both Preach and baptize? Whereas *Paul* says, *He was not sent to Baptize, but to Preach.* And we say, and know what we say to be true, that we are not sent to baptize into Water, but to preach the Gospel; and our Authority came not by Man, of Man, nor from Man, but by the Grace of God we are what we are; and his Grace is sufficient for us, and ever hath been, since we were a People, and so will be to the End.

And we further say, we know that *John* was sent to baptize with Water, and we own him in his Day; but where did *John* baptize, using those Words, *Father, Son, and Holy Spirit*? For they that had been baptized into *John's* Baptism, had not so much as heard of a *Holy Ghost*: So that this Baptism ye practise, cannot be *John's*; nor *Christ's* it cannot be; for he never had Water ascribed to him. But *John*, who was a true Minister in his time of *Water-Baptism*, said, *HE* (meaning *Christ*) *shall baptize you with the Holy Ghost and Fire*: So then, if not *John's*, as it's clear it is not; for *John's* was a Type of the True Baptism of the Spirit, and when the Types, Figures, Vails and Shadows were ended, and *HE* the End and Beginning, First and Last, was arisen, and had rent the Vail from the top to the bottom; I say, when the Sun of Righteousness did arise, the Shadows fled away, and gave him place over his own House to rule, whose Right it was: Then was the true Baptism known; then came the Holy Ghost upon them; then did the true Light shine, and the Darkness fled away; then were they inwardly washed, and their Understandings opened; then was the Circumcision of the Heart known; then was he entered into that



that within the Vail, into the true Tabernacle, 1674.  
 which God pitched, and not Man: And so *John* went before, as a Type, but willingly gave place to the Substance.

So that it's clear, the Baptism you use is not *John's*; and it is much more clear, that it is not Christ's Baptism; and so it must needs be your own, done by you in Imitation of the Holy Men of God, gone before, who did what they did in Obedience to the Lord, and in his Power, and were sent by him: But, Oh! who ever sent you, *Baptists*, in this great and notable Day of the Lord? It will one day be said, *Who hath required these things at your Hands?* Either shew us your Commission, or else acknowledge your great Error, and Repent, and come unto the true Light, and walk in it; prize it, and obey it, that ye may be saved by it: For it is not a fair Outside of the *Cup and Platter*, but the inward Washing of Regeneration by the Spirit, and a Living in the Spirit; and the whole Worship of God, say we, and the Scriptures the same, *That the true Worship of God is in Spirit and in Truth*: But that your *Water-Baptism* is Spiritual, I deny; or that it ought to be observed in the Worship of God, you cannot prove: But *John's* was ordained to be used as a Type (before the Spirit's Worship, or the true *Worship* in the Spirit was fully Established) and of it self, a thing that I believe none of you dare say, doth in any measure sanctify and wash the Soul. And if it be of so little Effect unto the Soul, why what Necessity is there for the Continuance of it to the world's end, since also ye cannot prove it so commanded? For once more let me tell you, that that *Baptism* commanded in *Mat. 28.* was *INTO the Name of the Father, Son, and Spirit, or Holy Ghost*: But, I say, this was not *John's*; for they that had been baptized unto *John's* Baptism, had  
 not

1674. not so much as heard of a *Holy Ghost*, (*Acts* 19. 1, 2, 3, 4.) which they must needs have done, if they had been baptized with the Use of these Words, *In the Name of the Father, Son, and Holy Ghost*.

But further, you acknowledge your selves, that it is but a Type: well, I ask you then, What doth it type forth unto us? Or what is it a Type of? If it be a Type of the Baptism of Christ, then I ask you, What further need there is of it, when the thing signified by it is come? Or do you think that Type and Substance must remain together to the World's End? Was it not always from the Foundation of the Law, that when the Substance came, then the Shadows fled away?

But although you would still say, *Why then did the Apostles use it, after the Spirit's Baptism was accomplished?* I Answer, as before, The Apostles had Power over it, after they saw beyond it, and could submit unto the Weakness of Believers Capacities in many things, as above is mentioned; but that they saw not beyond it, till it was revealed unto them, is clear; but then they spoke of the *One Baptism*, of the *One Lord*, and of the *One Faith*. And so *John* himself, when he saw *Jesus* walking, he said unto his Followers, *Behold, the Lamb of God, that takes away the Sins of the World!* And *John's Disciples* left *John*, mark, they left *John* and walked no more with him. For *John's* Baptism could not wash them from their Sins: But, behold, the *Lamb of God* takes away Sin, puts an end to Sin, finishes Transgression, and brings in Everlasting Righteousness; he makes every whit whole, and fully saves to the utmost, them that come to God by him; and makes clean them that he washeth: *And if I wash thee not*, saith he; *thou hast no part with me*. He satisfies, for he is the *Bridegroom* himself; but  
*John*



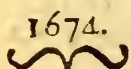
*John* was not ; He, it's true, was the *Bridegroom's* 1674.  
 Friend, and would not rob him of his Prerogative, or Honour, but rejoiced to hear his Voice ;  
 and when it was heard, said, *This my Joy therefore is fulfilled.*

So we own *John* in his Place and Time: But we own the *Bridegroom* above *John*, although *John* was his Friend, and did what was commanded ; but thought not much to give him Place, who had commanded him.

And so, my dearly Beloved Friends, it is in much Love to all, but chiefly to you called *Anabaptists*, that this is written ; as I can truly testify in the Manifestation of that true Light spoken of in the Scriptures of Truth : Unto which I once more beseech you to turn your Minds, and believe in it, and come to walk in it, and obey it ; and then you will have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Christ Jesus ; by whom we have always received the Attonement, and in whom we live, out of whom we cannot live ; for he is our Life : To whom be Glory for ever !

*John Gratton.*

*Written the 7th of the  
 First Month, 1674.*



## The CONCLUSION.

Great hath been the Travel of my Soul for the Prosperity of *Sion*, and for her Establishment above the top of all the Mountains; and, blessed be the Lord my God, my Eyes behold her, and see her Beauty to exceed all the Glory of the Earth, and her Coming out of her Wilderness-State is come, I say the time is come: And many have lain in the Way-side, to have drawn her aside, and would gladly have allured and inticed her from her Beloved, and gladly would have had her turned aside unto other Lovers, and have cried out unto her, *What is thy Beloved unto anothers Beloved?* And have spoken against her; and when they could not prevail with her, have evil entreated her, and Persecuted her, for her Beloved's Sake: And many have been her Troubles, but the Lord hath delivered her out of all: And great is her Joy at this Day, and her Glory exceeds all the Glory of the Nations: Her Beauty is Perfect: She is a Virgin, and never was defiled, but is all Glorious; *The King's Daughter is all glorious within, her Garments are all wrought Gold*, wholly pure; she has no Blemish, she is all fair, without Spot, the only Beloved of the Lord; Glory to his Name. He hath remembered her in Love, and her Sorrows has he seen, and will plead her Cause, and subdue Kingdoms for her sake, and make her Way plain before her. Oh! Come unto *Sion*, all ye that desire her Prosperity, and be not so foolish as to sit down short of her; her City is free, her Gates are open by Day and by Night; she has no need of the Sun by Day, nor of the Moon by Night; but the Lord God and the Lamb are the Light



Light thereof: Her Light will never grow Dark, 1674.  
 her Sun will never set, Night shall be no more upon her; for her Sun is arisen, and as one to run a Race is Marching on; his Strength is as a Lion, his Voice is heard to roar, and great Fear is fallen, and a falling, upon the Beast of Prey. Oh! who would not live in her? Her Gates are paved with precious Pearls, her Inhabitants are all Kings and Priests unto God; she is altogether comely, and her Glory shall never have an end, *Amen.*

Oh! Who, who would not dwell here? Come, come unto *Sion*, all ye that are sincere to what ye know: Turn ye, turn, at her Call, and embrace her Counsel: Why will you bestow your Money for that which is not Bread, and your Labour for that which satisfieth not? *Oh! Come unto me, saith the Lord, my Voice is near you; How often have I called, and ye regarded not, nor have not answered my Requirings, but are imitating them whose Life and Power you are out of.* But now turn ye unto the Lord with all your Hearts; believe in his Light, and Life will you know, that never can have an end; but if you still refuse, you will one day know that you were warned and Invited by one that truly seeks not himself, but earnestly travels for the Welfare of all Men, and is become Servant to all for Jesus's Sake: To him be all Honour, Praise and Dominion for ever, and for evermore.

J. G.

The undersigned, being duly sworn, depose and say that the within and foregoing is a true and correct copy of the original of the same as the same appears from the records of the Court of the County of [ ] State of [ ] to-wit:

[ ] County Clerk

Subscribed and sworn to before me this [ ] day of [ ] 19[ ]

[ ] Notary Public

[ ]



T H E  
*Prisoners Vindication*  
W I T H A  
Sober Expostulation  
A N D  
*REPREHENSION*  
O F  
PERSECUTORS.

---

By JOHN GRATTON.

---

Isai. iii. 15. *What mean ye, that ye beat my People  
to pieces, and grind the Faces of the Poor, saith  
the LORD God of Hosts?*

Psal. xciv. 3, 4, 5, 6. *Lord, How long shall the  
Wicked Triumph? How long shall they utter and  
speak hard things? They break in pieces thy Peo-  
ple, O Lord, and afflict thy Heritage; They slay  
the Widow and the Stranger, and murder the  
Fatherless.*

---

L O N D O N: Printed and Sold by the  
Assigns of J. Sowle, at the Bible in George Yard  
in Lombard Street, 1 7 2 0.

THE UNIVERSITY OF CHICAGO

LIBRARY

OF THE

PHYSICS

DEPARTMENT

OF PHYSICS

CHICAGO, ILL.

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910



## To all Persecutors, both by Words and Actions.

*A few Words for the clearing of my self, and the Truth, I profess in real Love; from him that seeks the good of all Mankind in general, having real Love to all, especially the Household of Faith, who are redeemed to God, out of the Uncleaness of the World, who are in Scorn called Quakers.*

**U**Pon the 16th day of the 6th Month, (called *August*) 1680. I being at *Bakewell* about my Trading (it being a Fair) was by two or three Bailiffs arrested, by Virtue of a Writ of *Excommunicatio Capiendo*, for not coming to the Parish Church (so called) and not appearing at the Spiritual Court, though I had appeared several times, and had offered to the Parish Priest, that if he could make it appear, that I was in an Error, by clear Scripture, I would take him for my Friend; And further, That if he could make it appear from clear Scripture, that it was my Duty in the sight of God, to come to the Parish Church and conform to them, that I would do it; but he did not find it his Business to seek to inform me at that time, or any other, being not so charitable as to bid me come another time and then he would discourse with me: But being after this never cited to the Court again, was upon the day aforesaid taken and sent to *Darby* Goal (a very strange way to convince me of any Error, if I be in any) where I remain a Prisoner.

1682. After I was sent to Prison, many false Charges were flung after me, to render me and Truth odious to the Country People, who were ready to wonder why they should send such a peaceable Man to Prison; and I was by my Persecutors so highly accused to be *An Heretick, A Factions Fellow, The Ringleader of a Factions People, yea, a Blasphemer, an Enemy to Caesar, and a dangerous Fellow*, and a *Spreader of dangerous Principles*, and what not: And all to make the People think hardly of me, and believe, if they could, against their Belief, that I was some dangerous Man, insomuch, that they said, *I was not fit to live, especially not fit to be loose in a Country; for by keeping me in Prison, they had hopes to scatter the rest*: At the hearing of these strange and malicious false Calumnies, I was not a little grieved, not for my self, but others, who, I heard, were ready to think hardly of me, because such Reports had gained some Credit with some, that were thought both wise and sober; they believed them, because others believed them; those others belived them, because my Persecutors (who are looked upon by most to be spiritual Men) reported them amongst these black-mouth'd uncharitable Men. I could not have one to come at me to shew me my reported, sad Condition, but in Prison I must lie, come what will come of Wife and Children; so that then my Wife went, with two Friends more, to the *Arch-Deacon*, (so called) and shewed him the unreasonable of my Suffering, and the need of my liberty; but his Words were great Charges, as aforesaid, though he never discoursed me about Religion in his life: It's true, he also said, *That he would come to me, and discourse me, and if I was in the right, and he in the wrong, I should come*  
out



out of Prison, and he would go in for me; but he yet fails to make his Words good: And I do declare to all that may see these Lines, that if I cannot make it appear, that he is wrong and I right, I then will be content to stay where I am; only I would be judged by unprejudiced Men to the Truth, and such as are not partial, nor make no outward Gain of the Scriptures: Many others have desired my Enlargement, some by Letters, and some have gone in Person, but all fails, except I will conform, and pay the Charges they have been at in laying me in Prison; which thing I cannot, or dare not do: For, *First*, I believe I ought not to conform to the Worship that now by the Priests of this Nation is maintained by their Preaching and Practice; I do not mean by their Purfes; for both they and it cost the People dear. *2dly*, I believe, that though it be after the way which they call Heresie, yet that the Worship which I now own, is the true Worship of God; and I do find by good and great Experience, that the Lord God of Heaven and Earth, who is a Spirit, doth approve and own it so to be; for the Worship I own and believe, is the true Worship of God, that is spoken of in *John* 4. 23, 24. *They that Worship God aright, worship and serve him in Spirit and in Truth*; and saith our Saviour, *The Father seeketh such to worship him*. *3dly*, Seeing our Lord Christ Jesus, did set up, appoint and command this Worship, therefore I believe I ought not to leave it, and run to another Worship, that is no where commanded, either by Christ, or any of his Apostles, thinking thereby to save my Estate, and to live at liberty in the World, and enjoy those natural Rights and Priviledges I am a free-born Heir to, which I see the *Drunkard, Swearer, Curser and Proud Wicked Person* is not deprived of, though he be so

1682. wicked. *Lastly*, Seeing I do those things I believe I ought to do, and have not given any just Occasion of Offence, or done wrong to any Man, therefore I cannot own my self in a Fault, and give Monies for a Pardon to them, that while they are pardoning others, are therein committing the highest Sins they can approach unto; for if I have sinned, it is against God, and to him I look for Mercy; but in this I am not by him accused or judged as a Sinner, but owned and justified by him, and can say, *It's God that justifies me, who shall condemn me?* Now should I come to my Persecutors, and own my self an Offender, and buy their Absolution, and conform to their invented Ceremonies, then should I by so doing give God's Spirit and my own Heart and Conscience the Lie; from which, I hope, without Offence I may take Liberty to say, *Good Lord preserve me.*

But seeing I must have no better Treatment from my Persecutors than a Prison, which indeed hath always been the Way of Argument, that the false Prophets in all Ages have taken, with things of the like Nature, as *Fines, Whips, Lions-Dens, Fiery Furnaces, Faggots*, and such like. I desire they will be pleased to suffer me to treat them a little with a few *Arguments*, which are in my Mind, and when I have done, I shall leave them to do, as it shall please God to suffer them, as to me, and desire they may consider and consult their own Profit eternally, and not forget, that ere long, both they and I must appear before the Judgment Seat of Christ, to give an Account of the *Deeds* done in the Body, whether they be good or evil.

And *first*, I enquire of you that persecute me and others, Whether if it was so, as you say falsely it is, *That I was a Heretick, a factious Fellow, &c.*  
What



What Command, Precept or Example you have <sup>1682.</sup> from Christ or his Apostles, to lay me in Prison, seeing I am a peaceable Man and just in my Dealing, and pays to *Cesar* his Due, as many that know me will witness? But instead of a Command for Persecution, doth not our Lord Christ prohibit it several times? It may be you will say, *It's no Persecution that's done in this kind to an erroneous Person, &c.* Though may be, for all that he is so called by you, who call Light Darkness, and Darkness Light, is a *true Christian*, and Servant of Jesus Christ, but by his Persecutors adjudged to be otherwise, and said, and thought to be what he is not, which indeed is my case at present: Yet I say again, Doth not Christ prohibit all manner of Violence, Cruelty, Imposition, and the like, when he bids his Followers, to *love their Enemies*, not persecute their Friends; and *whatsoever they would that Men should do unto them, to do so unto Men*, saying, *This is the Law and the Prophets*: and also said, *With what Measure you mete, it shall be measured to you again?* Is this obeying Christ's Command, in laying Men in Prison? For you would not be so done unto for your faithless Faith, and worthless Worship; and though you profess to love God, yet while you in Works deny him, I shall not much heed your Profession; for he is a true Lover of him that keeps his Commandments, it will be so found one day, when those that pretended to Preach and Prophecie in his Name, and in his Name cast out Devils, shall be bidden, *Depart from him, Workers of Iniquity*: And if those that Preach in his Name, and Prophecie in his Name, and in his Name cast out Devils, be sent away from him, because they, for all that, were Workers of Iniquity, What do you think will be the Portion of those that come in the Name of Man, and Preach  
and

1682. and Propheſie in Man's Name, and by Man's Authority only are held up; and inſtead of caſting Devils out, tell People, *They muſt live in Sin all the Days of their Lives*, and make the People content to let the Devil keep the Houſe, hurry them on into Iniquity, Tranſgreſſion and Sin all the Days of their Lives; and for all this, tell thoſe very People that they are *Chriſtians*, and though they do thoſe things they ought not, and leave undone thoſe things they ought, and are miſerable Offenders, in whom there is no Health; yet while they put into the Prieſt's Mouth, are owned as a *dear Brother and Siſter*, and ſo called when they are buried by him, though may be they have killed themſelves by a drunken Bout: Oh! how dreadful will the end of theſe things be! It's a Grief to my Spirit to think of it.

But farther, did not Chriſt command that both *Tares* and *Wheat* ſhould grow together? And doth not theſe two Words, *Wheat* and *Tares* comprehend all Mankind? What can you make for your Practices here? If I be a Tare, you ſhould let me alone till the Day of the Harveſt; *For what haſt thou to do*, ſaith the Apoſtle, *with another Man's Servant, to his own Maſter he ſtands or falls*. And Chriſt Jeſus ſhewed a Reaſon alſo, why he would have Men to let them alone, and both grow together; *For*, ſaith he, *leſt while you pluck up the Tares, ye root out the Wheat alſo*: Which clearly ſhews that Men may be miſtaken, eſpecially thoſe that have not an infallible Spirit; for it's the Spirit of God that's infallible, which ſearcheth and makes all things manifeſt, even the deep things of God. And we have had ſufficient Experience, that under pretence of plucking up the Tares, which is contrary to Chriſt's Command, the Devil hath laboured with all his Might, to root the Wheat out of the World; and though

Chriſt



Christ saith, *He came not to destroy Men's Lives, 1682. but to save them,* yet the Devil came to kill and destroy Men's Lives, not to save them: But we find Christ rebuked his Disciples, when they would have had Fire from Heaven, and told them, *They knew not what Spirit they were of; My Kingdom, said he, is not of this World:* He did not come to be Lord and King in an outward Manner, and make Men yield to him by outward Force, for if so, then would his Servants fight; but he came to set up his Kingdom within in the Hearts of Men; *so that* it was promised by the Lord, that he would give him for a Covenant to the People, and would create new Hearts in them, and write his Laws in them, and put his Fear in their Inward Parts, and be their God. So when Christ came, he said to them, *The Kingdom of Heaven is within you;* and said the Prophet, *He shall sit as a Refiner's Fire, and Fuller's Soap, what for but to purifie the Heart, that it may offer an Offering in Righteousness?* It's true, the Apostles in their Weakness, forbad those that they found casting out Devils in his Name, because they did not follow him; but did Christ approve of it? Nay, he rebuked them, saying, *He that gathers with me, scatters not: He that is not against me, is for me.* Methinks this might be taken notice of by you Priests, who persecute me and others; since you have seen some of your drunken Hearers become very sober Men, after they have come to hear the *Quakers* (as you call us) Preach; some of your Swearers, Cursing, Proud, Prophane Hearers become very careful Livers, both in Words and Deeds: And what! Doth this grieve you? Methinks you should think such Men as these, that prevail so upon People's Hearts to be good Men, Men of your side, if you be for God, and should, like Christ, who you call your Lord

1682. Lord and Master, rather rebuke such as forbid us, than forbid us your selves; and when like *Peter* and *John*, we dare not but speak the things we hear and see, and are commanded, not then to take us and put us in Prison; and so stop the Mouths of them God hath opened, and be angry with them, though they do what they do freely, and look for no part of your great Revenues neither: Remember, you do not desire to be so done by; and also it's worth your taking notice, that these our Saviour Christ whipt out of the Temple, were Buyers and Sellers: What would you think, if such must be whipt out of your Steeple-houses now, and such only be admitted to Preach as would do it freely in them? But though he did whip such out, as aforesaid, yet we never read that he whipt any in; or that if any would not come to that place, that then he imprisoned them, or fined them, or the like; no, he was a Shepherd, tender and loving unto them; if one went astray, his way to fetch them in hath been, and is ever by his gentle Calls unto them, in reprovng, rebuking and checking them in their Hearts by his Spirit, and following of them with his righteous Judgments in their inward Man: So that for want of true Peace with God, many have returned again to him, who shews them wherein they offend, and when they return, there is more Joy in Heaven over one Sinner that repents, than over Ninety nine Just Persons which need no Repentance. *Just Persons*, [mark that] these are none of your Church of *miserable Offenders*: But let me ask you, Is not Faith the Gift of God? And that which is not of Faith is Sin, Is it not? If so, then I ask, What you had gained if you could make a Man chuse rather to conform to your Worship, (yours I call it) contrary to his Faith and Conscience, than lose his Enjoyments



ments of Wife, Children, Liberty and Estate, 1682.  
any more than a Hypocrite, one that seemed to be what he is not? Nay, may I not say any better than a plain Heretick; for I take him to be a Heretick that is condemned of himself, that allows himself to do that which he condemns himself for. And truly, this Way of persecuting Men for their Faith and Conscience, is the only Way to bring some to become Hypocrites and Hereticks, and this is the Way such Men have gone in, to hold up their Idolatry and Superstition in all Ages, witness *Baal's* Prophets; and the old Serpent knows it well enough; therefore it was said in the *Revelations*, That *the Devil should cast some of you into Prison*: Some of whom? Some of the Servants and faithful Witnesses of Jesus, who would not, nor could not worship the Beast. But further, suppose I wanted Faith and a right Understanding of the things that belong to my everlasting Peace, Do you think that a Prison will be a means to bring me into the true Faith? Can the Prison Walls rectifie my Understanding, or give me Faith and Wisdom? Did ever Christ command the use of a Prison or Fine, or any thing of that Nature, to Men that would not hear him, nor believe him? What Ground have you for this? Shew us your Foundation for these Actions, and bring Command, Precept or Example for them from Christ or his Servants, and then I shall think better of you; but if not, let me tell you, one Day you may find your Portion to be what the Prophet said, *Wo to him that spoils, and is not spoiled*. Therefore I could gladly desire, even in Pity to your own Souls, that you would consider your Doings; not that I am so much grieved for my own Suffering for Truth's sake, no, though my poor Wife and Children are near and dear to me, yet blessed be the Lord, I have

1682. have Faith in God concerning them, and believe he will take care for them and me too, and can trust the Lord upon all accounts, blessed be his Name for ever! though it is hard, and will be so found one Day to you, that part me from them, to be stript from them for my Obedience to God, and laid in Prison, and by you reported to be one of the worst of Men : Oh! this hath been the old Way and Manner of Old, the Serpent and his Instruments have taken with the Servants of Jesus Christ, witness *Paul's* Accusers, and Persecutors; *We*, said they, *have found this Man a pestilent Fellow, a Mover of Sedition, a Ring leader of the Sect of the Nazareans, &c.* And the great Rabbies of those Days, the *Scribes, Pharisees, High Priests* and *Rulers*, that persecuted our great Lord and Master Jesus Christ, accused him to be *An Enemy to Cæsar, a Blasphemer, and a Deceiver, &c.*

And you that are my Persecutors, are not you much like these Men aforesaid, who persecuted Christ and his Apostles, and cried to the Rulers for Help, in your Proceedings against me? And tho' some of you never saw me as I know of, and none of you ever came to discourse me, or see wherein I was mistaken, as to my Faith and Principles; yet you can sling it out, *That I am a dangerous Person, a Deceiver, and runs up and down the Country to delude People* : Oh! these your Lies and false Charges will one Day be remembred, except you Repent, which I desire you may.

And as I said before, consider your Doings, and see who you run parallel with; you are but Men, you may be mistaken, seeing you are not led by an infallible Spirit, and therefore cannot be sure your selves are in the Right; but you go by Conjectures, and rest upon the Judgment of ancient Fathers, Reverend Divines, ( as some call them ) *Heathen* Authors, or else your own Conceivings,  
or



or the like, and yet are uncertain, and leave the People unsatisfied, and so manifest your selves to be such as are not sent with the Lord's Message, received from God himself, as by all your uncertain Beating the Air is manifest to every one whose Eyes the Lord hath opened: So that here is great Danger, if I should leave Christ the true Light and Teacher of Men, who now appears by his pure Spirit in my Heart, and shews me the things that do belong to my Peace, and follow you, that I should then be led to act both in Principle and Practice, and *do those things I ought not, and leave undone those things I ought to do; and then I could not escape being a miserable Sinner and Offender, in whom there is no Health.*

Now suppose I should, contrary to my Faith and Knowledge, come to you, and live and die in Error, for fear of being kept here in Prison, and brought to Poverty in the World, which, blessed be the Lord! I value not in comparison of my Peace with him, the God of Peace, and think to plead with God, and say, *I did what I did in Submission to Man's Will, who said, they were the Ministers of Christ, and was forced to it by the Chief Priests of our Country, and must either submit to their Wills, or lie in Prison, my Goods spoiled, my Wife and Children impoverished; so that I did what I did only to save my Estate, and have my Liberty, &c. or else I would not have done it, for it was against my Faith and Conscience, and because of the Fear of Man:* Will this excuse me? If not, then I ask you, Can you excuse me to God, and assure me of it, that if I will conform to your Worship, and give you Monies for a Pardon of my true Obedience to God in Disobedience to you? For so indeed the Case lieth; if not, that you cannot excuse me, if you should or could force me to sin against God, then why should not I,  
 who

1682. who am a peaceable Man, and wrongs no Man, but loves all Men, have my Liberty to live, as I dare die? Seeing I must answer for my self, and stand or fall to my own Master, what have you to do to judge me, who am the Lord's Servant? And if not, must stand or fall to him I serve: or how dare you smite your fellow Servants, and sling them into Prison who have done you no wrong, nor owe you any thing but Love, when he that put his fellow Servant in Prison, that owed him an Hundred Pence, was so severely judged of his Lord, who had forgiven him a greater Debt? And has taught us to use those Words in Prayer, *Forgive us our Trespases, as we forgive them that trespass against us*: And would you not have God answer your own Desire?

Consider these things, and learn to do as you would be done unto; for with the same Measure you mete, it shall be measured to you again: And remember what your Saviour layeth down as great Offences at the Last-day to those on the Left hand, *Go you Cursed into everlasting Torment with the Devil and his Angels; or, Depart from me, ye Workers of Iniquity, I know you not; for I was an Hungry, and you gave me no Meat; Thirsty, and you gave me no Drink; Naked, and you clothed me not; Sick, and in Prison, and you visited me not.* And when they answered, *When saw we thee an Hungry, Thirsty, Naked, &c. and did not minister unto thee?* He told them, *Inasmuch as you did it not to one of the least of these that believe in me, you did it not to me.* By which it is clear, he takes that which is done to his Followers as done to himself; for indeed it is for his Sake, who teaches us to live Righteously, Soberly and Godly in this present evil World; and because we obey him, and keep his Commands, therefore are we hated of all Men for his Name's sake: But the  
Wicked



Wicked are not thus treated by you, the Swearer, 1682.  
 Liar, Drunkard, proud Person, &c. are left at Liberty, and in these Days the Men in Fashion:  
 But if it be so great an Offence not to visit the  
 Servants of Christ, when in Distress; what will  
 it be to those that layeth them in Prison, and keep  
 them there, which is a Means to bring them into  
 Nakedness, Hunger, Thirst and Sickness? Was  
 it not said, That it were better a Mill-stone were  
 hanged about his Neck, and he cast into the Sea,  
 than offend one of those little Ones that believed  
 in Christ? If so, then what will his Portion be  
 that not only offends them, but persecutes them,  
 imprisons them, spoils their Goods, belies and  
 slanders their Person, and mis-represents them to  
 the World, takes the Righteousness of the Righteous  
 from him, and takes him from his dear  
 Wife and Children, and causeth them to suffer  
 also; though it's said, *Cursed is he that parts Man  
 and Wife.* Oh! what excuse can you make at  
 the last Day for these things! How unlike are  
 you to him, that is good to all Men, and laid  
 down his Life a Ransom for all, and doth cause  
 his Sun to shine upon all, and his Rain to descend  
 upon all, and his Grace that brings Salvation appears  
 in all, and strives with all. And this also  
 you might consider, that it hath never been the  
 Practice of any Prophet or Apostle, or Servant of  
 Jesus Christ, to persecute any Man for Conscience  
 sake, or for his Faith; but on the contrary, it  
 hath ever been the Practice of the false Prophets,  
 that run on in the Way of *Balaam*, for Gifts and  
 Rewards, greedy Dogs that can never have enough,  
 blind Guides, that love Darkness, and hate the  
 Light; Serpents that have perfect Enmity against  
 the Children of God; and so are Enemies to Christ  
 Jesus, *Babylon's* Merchants, who come in the Power  
 of the Beast; these in all Ages persecute the  
 O Lamb's

1682. Lamb's Followers, and hate the Appearance of him, where-ever it is; so that the Apostle saith, *He that's born after the Flesh, persecutes him that's born after the Spirit*: Even so it is now, and hath been in all Ages ever since *Cain's* time, who slew his Brother *Abel*, because *Abel's* Works were righteous, and his own were evil: So *Cain* was the first Persecutor, but the Lord was displeased with him, and avenged the Blood of *Abel* upon him in Righteousness.

Now I might mention many after *Cain*, that were Persecutors, as the *Sodomites*, who said concerning *Lot*, *This one Fellow came in to sojourn, and he will needs be a Judge*; because he entertained the Angels of the Lord, they pressed sore upon him; but the Lord delivered him, whose righteous Soul was grieved with the filthy Conversation of the wicked *Sodomites*, and brought down his righteous Judgments upon their Heads in a dreadful Manner: And the *Egyptians*, who refused to let *Israel* have Liberty to go and serve the Lord, persecuted them very sore; but the Lord wrought their Deliverance, and rendered unto *Pharaoh* and his People according to their Deeds, as you may read at large in *Exodus*. Likewise *Jezebel* that persecuted them who would not worship *Baal*, God Almighty brought down his heavy Judgments upon her, and the false Prophets of *Baal* that fed at her Table. Remember proud *Hamán* that was full of Indignation against *Mordecai*, because he stood not up nor moved for him; and how hot he was in his Mind to have *Mordecai* and all the *Jews*, young and old, destroyed and killed in one Day, charging them to the King, (to whom they were very good Subjects, as appeared by *Mordecai*, who discovered the Treason of two of the King's Chamberlains, Keepers of the Door, who sought to lay hands on

the



the King) *That there were a certain People scattered and dispersed among the People in all the Provinces of his Kingdom; and their Laws, saith he, are diverse from all People, neither keep they the King's Laws; therefore it is not, saith he, for the King's Profit to suffer them; though we do not hear, but they were all peaceable, and hurt no Man, only in Matters of Worship and Conscience they differed from the People of the Land, who could bow to proud Haman, who digged a Pit for another, and fell into it himself, and was taken in the Net which he spread for others; Glory unto God for ever! whose Eyes are over the Righteous, and his Ears open to their Prayers.* 1682.

Remember it was *Pashur*, the Son of *Immer* the Priest, who smote *Jeremiah* the Prophet, and put him in the Stocks, *Fer. 20. 12.* For what? for obeying the Lord. Also, in *Chap. 26.* when he spoke the Word of the Lord in the Hearing of the Priests, and of the Prophets and People, then the Priests and the Prophets, and all the People took him, saying, *Thou shalt surely die;* and the Priests and Prophets spoke unto the Princes, and to all the People, saying, *This Man is worthy to die; for he hath prophesied against this City: What Priests and Prophets were these? Such as could flatter, dissemble and lie, and turn to any thing the People fancied to make themselves rich; see Chap. 5. 26, &c. These were they that lay in wait, that set Snares and Traps, and caught Men, whose Houses were full of deceit, therefore they are become great and waxen rich; they are waxen fat, they shine, they overpass the Deeds of the Wicked, they judge not the Cause of the Fatherless, yet they prosper; and the Right of the Needy do they not judge; but the Prophets prophesie falsely, and the Priests bear Rule by their Means, and my People*

1682. *love to have it so; and what will you do in the end? Shall I not visit for these things, saith the Lord? Shall not my Soul be avenged on such a Nation as this? A wonderful and a horrible thing is committed in the Land, &c. the false Prophets, and the great rich fat Priests bear Rule, &c. yea, from the least of them, even to the greatest of them, every one is given to Covetousness; and from the Prophet, even to the Priest, every one dealeth falsely: They have healed also the Hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace, Jer. 13. 14. and 8. 10. 11. And because Jeremiah prophesied truly to them what the Lord commanded, he was put in Prison, Chap. 32. 2. and 37. 5. and 38. 6. yea, into a Dungeon, where his feet stuck fast in the Mire, but the Lord preserved him, and wrought his Deliverance. And shall I forget to mention Shadrach, Meshach and Abednego, who would not obey the King's Law concerning Worship, whom God preserved in the hot fiery Furnace, but those that cast them in were slain with the Flame: Likewise Daniel, who ceased not to pray, and give thanks before his God three times a day, when the King had given out a Law to the contrary, yet the Lord delivered him out of the Lion's Den, and those that accused him and informed against him were cast into the Lions-Den, with their Wives and Children, and the Lions had Mastery over them, and brake all their Bones in pieces, or ever they came at the bottom of the Den. So it's clear thorow all the Old Testament, that the Words of the Apostle are true, *He that is born after the Flesh, always persecuted him that was born after the Spirit*; and so it is still: For John Baptist and our Saviour had no better Entertainment than the Prophets had had before them; For as Christ tells us by Way of Parable, in Matth. 21. *When the*  
Lord*



*Lord had sent his Servants to those Husband-men, 1682. unto whom he let out his Vineyard, and they beat some, killed some, and stoned some; last of all he sent his Son, but him they took and slew also: And to this Day are the High-Priests and Rulers slaying, Crucifying and Murdering the holy One and the Just, in his Apostles and Servants, in whom he appears, telling the World, This Light within, which shines in the Hearts and Consciences of Men, is a Deceiver, a Delusion of Satan, a dark Lanthorn, and what not? Though it is only this that discovers the Thoughts and Intents of the Heart, and makes all things manifest of what sort it is; so that Christ saith, This is the Condemnation, that Light is come into the World, but Men loved Darknes rather than Light, because their Deeds are evil; for every one that doth evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: But he that doth Truth, cometh to the Light, that his Deeds may be made manifest that they are wrought in God. This is very clear, for Light and Darknes cannot agree; so that it hath ever been the Works of Darknes which the Light hath condemned, judged and made manifest to be Evil; and therefore the Old Serpent brings his false Accusations against the Light, and calls it Deceit, &c. but he is the Deceiver himself, and yet will not abide to hear Truth spoken of him, no more will his Children who are acted by him, and in whose Hearts he Reigns, who fills them full of Pride, Covetousness, Envy, Hatred, Malice, Cruelty and Filthiness; so out of their Hearts proceed these things; and they cry to the Rulers for Help against those that Preach the Gospel boldly and freely; as they of Old did by Stephen, (so they are doing still, or would do, had they Power) when they gnashed on him with their Teeth, casting him out of the*

1682. City, and stoned him, having charged him falsely, *That he spake blasphemous Words, &c.* These have their blind *Saul's* to run their Errands, to whom they give Power to take them bound who are Walkers in the Light, whether they be Men or Women: These command the ignorant and unlearned Men (as *Peter* and *John* were) that preach boldly in the Name of *Jesus*, *That they Preach no more in that Name*: But we must obey God rather than Man, and cannot but speak the things that we have seen and heard.

Now when the Apostles could not but Preach the things they had heard and seen, and continued in the Power of God, working mightily, to the healing of the Sick, and such as were vexed with unclean Spirits, then the High-Priest, and those that were with him, were filled with Indignation, and laid their Hands on the Apostles, and put them into the common Prison; but the Lord brought them out, and sent them into the Temple early on the next Morning, where they taught as the Lord commanded them; and there went an Informer to the High-Priest, the Captain of the Temple, and the Chief Priests, and told them, *That the Men they had put in Prison, were standing in the Temple, and teaching the People*; then went the Captain with the Officers, and brought *Peter* and *John* before the Council, and the High Priest said, *Did not we straitly Command you, that you should not Teach in this Name, &c?* Then *Peter* and the other Apostle answered, *We ought to obey God rather than Man*, Acts 5. (read it.) How like those Priests and Officers are these in our Days? And how plainly walk these in the Steps of those, and practise the like things against those that walk in the Spirit and Practice of the Apostles? And how clear is it, that in all Ages it was those that were born after the  
Flesh,



Flesh, that persecuted those that were born after 1682.  
 the Spirit? To whom it's given, not only to be-  
 lieve, but to suffer for his sake; not to *persecute*  
 any for his sake, no, nor for reflecting on him  
 neither; but it's evident the Persecutors are such  
 as seek to please Men, not God: This is clear  
 from *Herod*, who after he had killed *John* the  
*Baptist*, grew more vile, and stretched out his  
 Hand to vex certain of the Church, after Christ  
 was mightily manifested in his Apostles; and he  
 killed *James*, the Brother of *John*, with the  
 Sword; and because he saw it pleased the *Jews*, he  
 proceeded further to take *Peter*, and apprehended  
 him, and put him in Prison, but the Lord sent  
 his Angel, and delivered him out of Prison, and  
 from the Hands of proud *Herod*, whom the Angel  
 of the Lord smote, and he gave up the Ghost,  
 and was eaten of Worms, because he gave not  
 God the Glory. This also is clear from *Pilate*,  
 who knew (it's said) *That for Envy they had de-*  
*livered him*; yet it's also said by *Mark*, *That Pi-*  
*late being willing to content the People, released*  
*unto them Barabas, and delivered Jesus, (when he*  
*had scourged him) to be Crucified.* *Paul* also met  
 with the same Spirit, when the *Jews* saw him in  
 the Temple at *Jerusalem*, they stirred up all the  
 People, and laid hands on him, and cried out, *This*  
*is the Man that teacheth all Men every where*  
*against the People, and the Law, and this Place;*  
 and they went about to kill him, but he was de-  
 livered out of their Hands by *Lysias* the chief Cap-  
 tain, who sent him to *Felix*, where he was accu-  
 sed by *Tertullus*, (the High Priest *Ananias* being  
 present) *To be a pestilent Fellow, and a Mover of*  
*Sedition amongst all the Jews throughout the World,*  
*and a Ringleader of the Sect of the Nazareans, and*  
*that he had gone about to prophane the Temple:* But  
*Paul* makes his Defence before *Felix*, and when

1682. *Felix* perceived the Matter, he Discoursed *Paul* afterwards, and the Power of God reaching him, that he trembled, yet was he so bent for to get Monies; (for it's said, *He hoped that Money would have been given him of Paul, that he might loose him*) that he sent for him the oftner and communed with him; yet when *Festus* came into *Felix's* Room, *Felix* willing to shew the Jews a Pleasure, left *Paul* bound: *Festus* being come into the Province, the High-Priest and the chief of the Jews informed him against *Paul*. After which, *Paul* was brought before the Judgment Seat, where the Jews laid many and grievous Complaints against *Paul*, which they could not prove, for *Paul* answered for himself: But *Festus* willing to do the Jews a Pleasure, answered, *Paul*, *Wilt thou go up to Jerusalem, and there be judged?* For that was the thing the Jews desired, and thought to lay wait in the Way to kill him; but *Paul* appealed to *Cæsar*, and afterward declared before *Agrippa*, and *Bernice* his Wife, and *Festus*, *How he had been a Persecutor of the Church himself, and went to Damascus with Authority and Commission from the Chief Priests; and how the Lord met with him by the Way, saying, Saul, Saul, Why persecutest thou me? It is hard for thee to kick against the Pricks, &c.* See here how hot in their Spirits these professing Jews were, and in their blind Zeal how cruel they were in their Hearts, and how the Rulers looked more at their own Interest, to keep in Favour with the People, than to do justly to them who were maliciously and falsely accused to them: And how clear is it that they have always been a Generation of *Cain's* Children, that quenched the Spirit of God, and set at naught all his Counsel, which persecuted them that were born of it, and lived in it, and were never Persecutors of any for Conscience sake? So that *Persecution* is an evident Sign of

Perdi-



*Perdition* where-ever it appears, and *suffering* for 1682.  
*Christ* an evident Sign of *Salvation*, and that of  
 God, and therefore many have taken joyfully  
 the *spoiling of their Goods*, and rejoyced they were  
 thought worthy to suffer for his sake: And  
 though they have walked about in *Goat's Skins*  
 and *Sheep's Skins*, and have been *destitute*, *afflict-*  
*ed* and *tormented*, yet it's said, *The World was not*  
*worthy of them*; and they plainly declare, *That*  
*they seek a better Country, a City that hath a Foun-*  
*dation, whose Builder and Maker is God*: And  
 though they go through great *Tribulation*, yet  
 they have *their Robes washed, and made white in*  
*the Blood of the Lamb*, and follow the Lamb whi-  
 thersoever he goeth, having an Eye to him that is  
*invisible, and respect to the Recompence of Reward*;  
 for the Lord takes that, which is done to them, as  
 done to himself, and therefore said he, *Saul, Saul,*  
*why persecutest thou me?*

Oh! that you would consider these things, you  
 can cry to the Rulers for Help against those that  
 cannot hurt you, and Persecute them that are  
 your greatest Friends, and all Men's: Cease your  
 Cruelties, and yield Obedience to the Commands  
 of him, who is Lord of all, and hath bidden you  
 do as you would be done by, and commanded you  
 to love all Men, and do Good to all Men, and to  
 hurt no Man, injure no Man, defraud no Man,  
 &c. For we read not of any that were Servants  
 of Jesus Christ, that ever persecuted any for Con-  
 science sake; for Conscience is God's Throne in  
 Man, and he only hath Power over it, and it is  
 no less than Usurpation to offer to impose upon it.

You pretend to be *Protestants*, and that that  
 Name first came up by *Protesting against Imposi-*  
*tion*; and what, Is it now to be practised? They  
 condemned it, and so doth God and good Men  
 through all Ages.

And

1682. And it is hard that Men cannot live under the Government, except they submit their Consciences to every Edict, and ask you what Religion they must be of; though it's well known, we are peaceable Men, and also sober, just, neighborly and friendly as any Men in the Nation; neither do we make spoil of the Creation, either in Meat, Drink or Apparel: And so, why should not we have Liberty to live as we dare die? Truly it is very Unchristian Dealing, either to compel us to believe against our Belief, or else to Imprison us and spoil our Goods for Practising what we believe, when it is not in the least contrary to the Moral Law of God: Methinks you might afford us better Entertainment, the Apostle exhorts *To entertain Strangers*; for so did the good Men of Old, and sometimes entertained Angels unawares.

And what, shall I say you do not know us, who you in Scorn call *Quakers*? For if you did, I hope you would not persecute us; and though you do not know us, yet as Strangers you might afford us better Entertainment than you do: All we desire of you, is but Liberty to serve our God according to his Mind, without being persecuted for it.

Remember what *Edom* did of Old, they refused to let *Israel* pass quietly through their Land, on the King's High-way, though they would have eaten their own Bread, and not have been injurious to any Man; *Edom* refused to let his Brother *Israel* go: And is not this like our Case? We eat no Man's Bread for nought, we covet no Man's Silver, Gold or Apparel; we injure no Man, hurt no Man, defraud no Man; we love all Men, and do good to all Men; and all we desire, is to pass quietly through the World unto the Kingdom of Pro-



Promise: And we heartily desire you did know 1682. us, and then you would know your selves better; however, one Day you will know us, and be ashamed that your Entertainment of the true Servants of Jesus Christ, hath been Fines, Spoiling of Goods, Imprisonments, Beatings, Stonings, false Accusations, Slanders and Lies, calling us *Cheats, Hereticks, false Prophets*, and what not? This is, and hath been our Entertainment amongst you, and is mine at this day in Prison, because I cannot, dare not play the Hypocrite, and go contrary to my Faith: But may be you will say, *That my Faith is not a true Faith, and that I believe an Error.*

I Answer; You cannot prove your Charges against us from clear Scripture, which saith, *That it is not only given unto us to believe, but also to suffer for his sake we believe in*: But it no where saith, it's given us also to make others suffer that do not believe.

And suppose I did want a right Understanding and true Faith, (I say again) Do you think that a Prison will help me? Can a Prison give Faith? Can Prison Walls rectifie Men's Understandings? Lay aside these Carnal Crutches, and bring Spiritual Weapons; Truth is sufficient to plead it's own Cause; and Faith is the Gift of God: It's only base *Cain's* false Worship that forceth: He that will not worship the Beast, or receive his Mark in his Forehead, or in his Hand, must be killed, or no Man must buy or sell with him at least: So Error and Enmity, Envy and Cruelty always go together, but the Truth is received for it's own Worth, and it's the Manner and Nature of true Faith to work by Love; pure Religion and true, is loving God above all, and our Neighbours as our selves; and in this Love we should  
visit

1682. visit the Fatherless and Widows, and not make  
 ~~~~~ Widows and Fatherless ( in a Sense ) by casting the Father and Husband in Prison, this is not to keep unspotted from the World; for it's said, the World should hate us, (who are true Followers of Christ) and persecute us, and excommunicate us out of their Synagogues, and say all manner of Evil falsely against us; yea, our Saviour tells us, *They shall bring us before Kings and Rulers for a Testimony against them*: But Christ Jesus no where bids his Disciples excommunicate those out of their Places of Worship that would not believe, nor bring them before Kings and Rulers, or cry to Rulers for to put them in Prison, Fine them and spoil their Goods: It's true, he bids them *Shake the Dust off their Feet, for a Testimony against them that would not receive their Testimonies*; but when some of them would have had Fire from Heaven to have destroyed those that did not receive him, Christ rebuked them, and said, *Ye know not what manner of Spirit ye are of; the Son of Man is not come to destroy Men's Lives, but to save them*.

It's true, he tells them, *The Rulers of the Gentiles exercise Lordship over them, and their great Ones exercise Authority upon them*; But, saith Christ, *it shall not be so amongst you, &c.* Remember what he compares the angry Scribes and Pharisees to, who took offence at both John Baptist and himself, and indeed almost all that God sent amongst them; saith he, *They are like unto Children sitting in the Market-place, and calling one to another, and saying, We have Piped unto you, and you have not Danced; we have Mourned unto you, and you have not Lamented, &c.* And is not this like you? who are still so Childish to be angry with us, because we do not Dance after your Pipe, nor Lament after

ter your Mourning ; Why will you not do as 1682.
 you would be done by ? You would not take it well to be forc'd to Conform to us, would you ? Then I ask you, why will you not be Merciful, (as Christ commands you) *As your Father (saith he) is Merciful, who is kind (saith he) to the Unthankful, and to the Evil?*

Let your Fruits declare you to be Branches of the true Vine, and Children of God : Have you forgot what's said of the Man that fell among Thieves, as he went from *Jerusalem to Jericho* ? The Thieves stripped him, and wounded him, and left him half dead ; now the *Priest passed by*, and the *Levite looked on him also, passed by and left him* ; but the good Samaritan took pity on him when he came by, and bound up his Wounds, poured in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him : And (saith Christ) *go thou and do likewise*. Alack ! how many lie wounded in Sin and Iniquity, and naked of all that's good ! And must none take pity of them ? What ! though it be a Man of another City or Society, if he hath Oil and Wine, and will lend a Hand of Help, and do good to the Wounded, and help the Naked to a Garment, why should you be offended ? It was ill in the Priest and Levite, that would not help him themselves, and shewed a churlish, idle, easeful, selfish Spirit in them, that care not what comes of Men, so they can eat the Fat, and cloath themselves with the Fleece, and live at Ease : But it would have been much worse in them, if they would neither have help'd him themselves, nor have suffered another to have help'd him ; but if he did, take him and cast him in Prison, spoil his Goods, or put him to Death.

And

1682.

And Christ saith, *Wo unto you Scribes, Pharisees and Hypocrites, for ye shut up the Kingdom of Heaven against Men; for you neither go in yourselves, neither suffer ye them that are entering to go in: Wo unto you Scribes, Pharisees and Hypocrites, for ye devour Widows Houses, (yes, in our Days, leaves her not a Cow to give her Milk, nor a Bed to lie on) And for a Pretence (saith he) make long Prayers, therefore ye shall receive the greater Condemnation: Wo unto you blind Guides, who lay heavy Burdens, and grievous to be born upon Men, but will not touch them with one of your Fingers: But, saith Christ, they walk in long Robes, love the Uppermost Rooms at Feasts, and the chief Places in the Synagogues, and Greetings in the Markets, and to be called of Men Rabbi, Master: But (saith he to his Disciples) be not ye called Master, for one is your Master, even Christ, and all you are Brethren.*

But perhaps you may say, *We are not your Brethren*: Well, suppose we were not, you ought to love us, if we were your Enemies: But if we be not your Brethren, why do you take Tythes from us? For it was never known that the Children of *Israel* took Tythes of any, but only their Brethren: see *Heb. 7. 5*. However, you ought to do all things in *Charity*, for the Wrath of Man worketh not the Righteousness of God.

It's said, *Mercy rejoiceth against Judgment; for he shall have Judgment without Mercy that hath shewed no Mercy; for if ye have bitter Envoyings and Strife in your Hearts, glory not, you are no better than Unbelievers; therefore lye not against the Truth: For, saith the Apostle, this Wisdom descendeth not from above, but is earthly, sensual, and devilish: For where Envy and Strife is, there is Confusion, and every evil Work; but the Wisdom that is from above, Is pure, peaceable, gentle and easy to be in-*

intreated; full of Mercy and good Fruits, without Partiality, and without Hypocrisie; and the Fruits of Righteousness is sown in Peace in them that make Peace. But you say, *I am a Sower or Mover of Sedition*: So said the *Jews* by *Paul*, but they accused him falsely, and so do you me; for I fear God, and love all Men, and herein do I exercise my self, *To have always a Conscience void of Offence towards God and Men*, and as much as in me lies, endeavour to live peaceable with all Men; and do know assuredly that I seduce no Man, for God has given me in his endless Mercy an *Understanding* to know him that is true; And the true Light that enlightens every Man that comes into the World, doth not lead us to seduce any, but reproves and condemns Seducers and Sedition, and makes all things manifest of what sort it is: But if I did, or any of us did move Sedition, then it would be seen by our *Fruits, Lives and Conversations*, and we should not have that Presence of God with us, which we have; and besides, you would do well to shew us wherein; (as the Apostle did them of Old) and *shew us our Errors*, which are *not to be found in a Prison*, nor indeed in us, who believe and walk in the Light, and are Children of it.

But perhaps you may say, *We walk disorderly*: Suppose we do, what then? If you will take the Apostle's Advice, you should withdraw from us; and if we observed not, or obeyed not the Gospel-order, do as the Apostle bids you: *For*, saith he, *if any Man obey not our Word by this Epistle, note that Man, and have no company with him, that he may be ashamed; Yet count him not as an Enemy, but admonish him as a Brother*: [But not one Word of a Prison or Fine.] No, saith he elsewhere, *the Servant of the Lord must be gentle unto all Men, apt to teach, patient; in Meekness instruct-*
ing

1682. *ing those that oppose themselves, if God peradventure will give them Repentance to the Acknowledgment of the Truth; and that they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his Will: Oh, that you would take notice of this great Piece of Advice! And further concerning those that have a Form of Godliness, but deny the Power thereof, from such turn away, saith he: And so you would shew your Dislike of such, and disown them to be none of you; but alas! where is the Power of Godliness to be seen, if not in the sober, honest Quaker, as you call us? who dare not speak his own Words, nor do his own Will, but lays down all to follow the Lamb, in true Obedience to what he requires and commands, though for the same they suffer the Loss of all outward things: And truly it is seen fulfilled, that he that will live Godly in Christ Jesus, must suffer Persecution; and he that departs from Iniquity makes himself a Prey.*

But the end of the Commandment is Charity out of a pure Heart, and of a good Conscience, and Faith unfeigned; and saith he thus, *Warn them that are Unruly, Comfort the Feeble-minded, Support the Weak, be patient towards all Men, see that none render Evil for Evil unto any Man, but ever follow that which is good, both amongst yourselves, and to all Men: And then what follows? Rejoice evermore: And truly so they might with good Cause, if this Counsel were observed: Pray without Ceasing, (saith he that spoke in Charity) In every thing give Thanks, for this is the Will of God in Christ Jesus concerning you; Quench not the Spirit, despise not Propheying; prove all things, hold fast that which is good; abstain from all Appearance of Evil. Oh, what tender Counsel is this!*
And

1682.



And what need have we to take notice of it here in *England*! Nay, he tells you elfewhere, *Though he speak with the Tongue of Men and Angels, and have not Charity, I am become as sounding Brasse, and a tinckling Symbal: And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing; and though I bestow all my Goods to feed the Poor, and though I give my Body to be burnt, and have not Charity, it profiteth me nothing: Charity suffereth long, and is kind; doth not make Men suffer long, for that's unkind. And truly the Apostle is so full in this Matter, that all Profession or Religion without Charity, is nothing worth; Charity, saith he, envieth not, beareth all things: Compare but this with Peter's Words; Add, saith he, to your Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness Charity; if these things be in you, and abound, they make you that you shall neither be Barren nor Unfruitful in the Knowledge of our Lord Jesus Christ; but he that lacketh these things, is Blind, and cannot see afar off.*

And now, if you would judge the Tree by it's Fruits, what can you find of these things in Persecution? And if you believe Scripture, methinks you may see the very Current of it run continually against Persecution, Violence, Oppression, Cruelty, Uncharitableness, and the like.

Perhaps you may say, *It's not worthy to be called Pefecution that's done to an Heretick.*

Let me Answer you once more; Suppose you, that the Scripture is to be taken notice of; and the Precepts therein to be minded? Then see what

1682. it faith; *A Man that is an Heretick, after the first and second Admonition, reject, knowing that him that is such, is subverted and sinneth, being condemned of himself.* So here he must be admonished to obey what he knows; for if he did not sin knowingly, he would not condemn himself: But if he persist and reject Counsel, then reject him, disown him, and have no Society with him, &c. [But not one Word of putting him in Prison, Fine him, or spoil his Goods.]

But though I thus speak, be it known to you, I am no Heretick, (as you have been pleased to call me) for I am not in the least condemned of my self for what I do, in things relating to Faith and Worship; no, God is my Witness, I do what I do in Obedience to him, and do know him to justify me, and comfort me in my Bonds for the same, and it is a light Matter to be judged at Man's Day; yet I for Truth's sake, was free to clear my self of your false Charges.

But perhaps you may still say, *If I be no Heretick, I am one that Causes Divisions and Offences contrary to your Doctrine.*

Well, suppose I be, nay, suppose I was one that causes Divisions and Offences contrary to the Doctrine of the Apostles, yet see what must be done to such; *Why, saith the Apostle, I beseech you Brethren, mark them that cause Divisions and Offences, contrary to our Doctrine, which ye have learned, and avoid them.* Avoid them, what is that? All flee their Company: But let me tell you, we are none of this sort, for we cause no Divisions from the Truth; it is our Travel and Labour in the Lord, that Men may be truly joined unto the Truth, and live in it; and it's those that serve not our Lord Jesus Christ, but their own Bellies, who by good Words and fair Speeches deceive the Hearts of the Simple; but these good
Words

Words and fair Speeches the People must pay them 1682.
well for too, else they must not have them: But for
good Works and fair Conversations, those are not
to be found amongst the *BELLY-SERVERS*.

But may I not here venture to say by the People
called *Quakers*, as *Paul* did by the *Romans*, Your
Obedience is come abroad unto all Men; yea, and I
believe God will bruise Satan under our Feet
shortly, though he be suffered to cast some of us
into Prison now, for the Trial of our Faith, and
accuse us falsely of many things, as he did *Job*,
and makes Lies his Refuge, yet his time is short,
and God, even our God, will over all exalt his
own Name and Truth, to the Joy of all the Up-
right-hearted.

*Written in Derby - Goal, in the Year 1682.
where I yet remain a Prisoner,*

JOHN GRATTON.

Matth. x. 7. *Go Preach, saying, The Kingdom of
Heaven is at hand.*

Luke x. 10, 11. *But into whatsoever City ye enter,
and they receive you not, go your ways into the
Streets of the same, and say, Even the Dust of
your City, which cleaveth on us, we do wipe off
against you; notwithstanding, be ye assured of
this, that the Kingdom of God is come nigh un-
to you.*

A
T R E A T I S E
C O N C E R N I N G
B A P T I S M.
A N D T H E
Lord's SUPPER.
S H E W I N G

That the True Disciples of Christ are sent to Baptize Men into the Name of the Father, Son, and Holy Ghost; for the Carrying on of which, Christ is with them, and will be, to the End of the World.

Also, a Few Words concerning the *Lord's Supper*; shewing, that those that Sup with him, are in his Kingdom.

Mat. xxviii. 19. *All Power is given unto me in Heaven and in Earth: Go ye therefore, teach all Nations, baptizing them in, i. e. into, the Name of the Father, Son and Holy Ghost: And lo I am with you always, even to the End of the World.*

Joh. i. 12. *As many as received him, to them he gave Power to become the Sons of God.*

Acts i. 8. *Ye shall receive Power, after that the Holy Ghost is come upon you.*

Rev. xxi. 6. *I will give unto him that is a-thirst, of the Fountain of the Water of Life freely.*

L O N D O N: Printed and Sold, by the Assigns of J. Sowle, at the Bible in George-Yard, in Lombard-Street, 1720.

T O T H E
Unprejudiced R E A D E R,
A few Words,

Friendly R E A D E R,

THOU cannot chuse (if thou be a Man that lives in this Age, and Northern Part of the World) but be very sensible, that the Divisions amongst People now is very great, relating to Christianity; and yet all seem very zealous in their Way, or at least some of all Sorts are much satisfied in their Way; tho' there are few know the Way of Peace, or can tell what that Peace is, which is the Peace of God, that passeth the Understanding of all Natural Men, be they never so highly Learned in Tongues, Arts and Languages: For it is not Human Learning that can make Men Spiritual Men, nor bring Men acquainted with God, or to the Knowledge of God, who is a Spirit; but they that learn Obedience, and live soberly, righteously and godly in this present evil World, through the Teachings of the Grace of God, and denying Ungodliness and Wordly Lusts; these have a Promise from Christ Jesus in these Words, He that doth my Will, shall know of my Doctrine; which suits well with his Testimony, that said, The Secrets of the Lord are with them that fear him:

P 4

him: So that they are the best Disciples, best Scholars, best Learned, that have learned to live in Righteousness and true Holiness, and to forsake that which is Evil, and cleave unto that which is Good. But since Babylon, the Myſtery of Iniquity, the Mother of Harlots, got upon the Beast, we have ſeen many a beaſtly, drunken and unclean Man, pretend to be a ſpiritual Man, and a Miniſter of the Goſpel; and hath not ſuch been cried up, and made great, and bore Rule amongſt the People, who have been carried away with his Doctrines; and why? Becauſe he is a greater Scholar, and hath attained the Languages, and can ſpeak, or write, like Pilate, Latin, Greek, and Hebrew: But is he dead to Sin, and alive unto Righteousneſs, made ſo unto God through Chriſt? No, no, if he pleads for Sin Term of Life, and is very angry if any Man plead not as he doth, for committing Sin every Day, and all his Life long, yet pretends himſelf to be a Miniſter of Chriſt, and is ſo acknowledged by the People: But, Can any Man ſerve two Maſters? Chriſt ſaid, They could not: And, Can any Man be both a Servant of Chriſt, and a Servant of Sin alſo? Chriſt ſaith, He that commits Sin, is the Servant of Sin: And John, his beloved Apoſtle, ſaith, He that commits Sin, is of the Devil: And in my Judgment it cannot be denied; for Sin was never any Service of God, but of the Devil; and if Men be found

in the Devil's Service, and yet say, They are Servants of Christ, What sensible Man will believe them?

Now, therefore, here is the Ground Cause of all our Divisions about Religion, Rebels, and wicked Men that are gone away from God, Christ, the Holy Ghost, and are gone into the Kingdom of Satan, and live in Sin all their Days (for his Kingdom is a Kingdom of Sin) and yet say, They are Servants of Christ Jesus, and the blind People believe them, though their Fruits do manifest them. And these Men, though they be wicked Men, yet they can, like the Magicians of Egypt, imitate Moses, and imitate John the Baptist; yet they bring forth nothing but what dies of it self; for there is nothing of the Power and Life of God in it, no Vertue of Christ; so it doth People no good, but leaves them as full of Corruption as it found them; yet it pleaseth People to have Pillows sewed under their Arm-holes, and to be smoothed over, and cry Peace, Peace, when there is no Peace with God, no Peace of Conscience; so People goes on into the Pit, because they believe Lies, and take Sprinkling of Infants to be Christ's Baptism, and call it so; and say, Christ did Institute it; and by it Children are made Children of God: And likewise say, That Bread and Wine is the Lord's Supper; and, That he Instituted it; and yet all of them, by all their Art, cannot prove their Practice; therefore, for thy sake,
these

these following Lines are sent forth, which I expect will sore offend Babylon's Merchants; but God is Judge in Heaven, and will plead my Cause; so that if thou find Profit in them, then my End, in Writing them, is answered. I pray God open thy Eyes, and cause his Day-spring from on High to visit thee, and many more. Oh! that his Kingdom may come! Tea, come Lord Jesus, come quickly, and set up thy Kingdom of Righteousness and Peace; and thy Will be done on Earth as it is in Heaven. Amen.

A

A
T R E A T I S E
O F
Baptism, &c.

OUR Lord Jesus Christ, when he was about to leave his Disciples, as to that Manner or Way of Appearance, which he had been in, in the Form of a Servant with them, and had so fulfilled all those things spoken of, and required by the Law and the Prophets, so near as when he was about to finish them, and leave the World, he then not only prayed fervently for them, but also spoke very sweetly and comfortably to them, as may be seen at large, in *John* 14, 15, 16, 17 Chapters, giving them many holy Exhortations and Commands: He also washed the Disciples Feet; and when he had so done, he said unto them, *Know ye what I have done to you? Ye call me Lord and Master, and you say well, for so I am: If I then your Lord and Master have washed your Feet, ye ought also to wash one another's Feet; for I have given you an Example, that you should do as I have done to you.* 1695.

Now tho' here is both Command and Example for washing one another's Feet, yet how little is this regarded, or observed by our Dippers or Sprinklers with or into Water? How can they pass by this, which was so plainly and positively commanded, and began by him who was their Lord

1674. Lord and Master, and used such a plain and full Argument to urge them to do as he had done to them? I say, What Reason can be shown for the laying it wholly aside, and upholding their Dipping into, or Sprinkling with Water? Altho' we find not one Word in all the Holy Scripture, that ever our Lord dipped or sprinkled any with or into Water; or that ever he commanded his Disciples to dip or sprinkle either Men, Women, or Infants.

But to see Men leap over this, of *Washing of Feet*, that was both done by Christ Jesus, and commanded to be done by his Disciples, telling them, They ought to do as he had done unto them; and yet this to be laid wholly aside, and Dipping and Sprinkling in or with Water, pleaded so highly for, as a Gospel Ordinance in the Church, to remain to the End of the World, without either Precept, Example, or Command from Christ Jesus, to be found in all the Holy Scriptures: This indeed is Cause of Admiration, Grief and Sorrow of Heart. For he gave them many precious Commandments, one of which he calls a New Commandment, That they should love one another, as (said he) *I have loved you, that you also love one another: For by this shall all Men know that you are my Disciples, if ye have Love one to another: And if ye love me, keep my Commandments.* Again, *Believe me, that I am in the Father, and the Father in me: Abide in me, and I in you; as the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. Without me ye can do nothing. If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you: As the Father hath loved me, so I have loved you; continue you in my Love. If ye keep my Commandments, ye shall abide in my Love; and this is my Commandment,*

ment, that ye love one another, as I have loved you; and these things I command you, that ye love one another. 1695.

After he tells them of the Coming of the Spirit of Truth, saying, *He shall testifie of me, and ye also shall bear Witness;* and said, *Hitherto ye have asked nothing in my Name: Ask, and ye shall receive, that your Joy may be full* In all this, here is nothing said, much less commanded for Water-Baptism; nor doth *Matthew, Mark and Luke*, make mention of Water-Baptism, being either commanded or practised by Christ Jesus: Nor can we find that ever our Lord took Notice of it at any time; so as he himself to baptize, or to command any Man (after John) to baptize into Water.

And in *Acts*, the first Chapter, the Apostle begins thus, *The former Treatise have I made of all that Jesus began to Do and to Teach, until the Day he was taken up;* and yet not one Word in all this, that Jesus did ever baptize any, or said to any of his Followers, baptize into Water: So that we cannot find, that amongst all he began to say and do, until the Day he was taken up, he ever said or did that.

The Apostle goes on farther, saying, *After he, through the Holy Ghost had given Commandment to us, to whom he shewed himself after his Passion, speaking to them of the Things appertaining to the Kingdom of God:* And what, Not one Word of Water-Baptism, nor one Command given for that? Let the Apostle Answer; *And Christ being assembled with them, commanded them, that they should not depart from Jerusalem, but wait for the Promise of the Father, which, said he, you have heard of me: For John verily baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence:* But he doth not say, John baptized

1695. tized with Water; and do you so also? No. such Word. But Verse 8. *Ye shall receive Power, after the Holy Ghost is come upon you; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost Parts of the Earth.* So that it seems clear to me, that *John's* Water-Baptism did not impower them to be Witnesses unto Christ, through the whole World; therefore there was need of such a Baptism, as would fit them, or impower them, for the Work the Lord had for them to do: No, *John* knew that; when he said, *I baptize with Water, but there comes one after me, who is preferred before me; he shall baptize you with the Holy Ghost, &c. His Fan is in his Hand, (his Power is in his Hand) thorowly to purge his Floor, to gather his Wheat into his Garner, and to burn up the Chaff with unquenchable Fire.* But there is not that Power in Water, to Fan, and thoroughly purge, nor to impower Men to be Witnesses to Christ, to the uttermost Parts of the Earth. Well, *John* baptized with Water, not with the Holy Ghost, *Acts* 19. 2, 3. They that had been baptized unto *John's* Baptism, had not so much as heard *whether there was any Holy Ghost*: But Christ baptizes with the Holy Ghost, not with Elementary Water, *John* 1. 26, 33. but tells them, *John* did, *Acts* 1. 5. But do not find, that ever Christ did, or commanded his Disciples so to do; but tells them, they should be baptized with the Holy Ghost, but did not command them at all to baptize with Water, either before or after his Passion. Methinks Reason it self tells us, that had our Lord intended Water-Baptism should have continued unto the End of the World, he would have said so, when he spoke of it to them, at such a Juncture as this was, *Acts* 1. But instead of that, he tells them of another, which

which he knew far exceeded *John's*; for *John's* 1695. was but the Tipe and Figure, this the Substance; and would fit them for the Work of God, which is a Spiritual Work, and is only done in and by the Spirit and Power of God: For when they were baptized with the Holy Ghost, they received Power, and did stand up true Witnesses unto Christ Jesus. Oh! It's worthy our Observations, how Christ tells them, They should receive Power, after the Holy Ghost was come upon them, and should be Witnesses, &c. So it's clear, *John's* Baptism left them short of Power, and of the Holy Spirit also; but Christ's Baptism impowered them to be Witnesses after they had it: And all that fall short of this Baptism of Christ, fall short of Power to be Living Witnesses for Christ.

Therefore the Apostles tarried at *Jerusalem*, and waited, as they were commanded, for the Baptism of Christ; and did not run in their own Will or Wisdom, or in their own Name or Strength, to bear Witness to him, or to Preach him to all Nations, but stay'd until they were made able to go in the Spirit and Power of God, and with Words the Holy Ghost gave them.

Object. *But it's objected from Matt. 28. 19. Go teach all Nations, baptizing them in (or into) the Name of the Father, Son, and Holy Ghost; and, says some, this is Water-Baptism.*

Ans. But for the sake of the honest Enquirer, let us consider:

First, Here is no Water mentioned in this Place, therefore no Ground for such an Objection. The great Apostle of the *Gentiles* understood it not at all to relate to Water-Baptism; as is clear from his own Words, 1 Cor. 1. 11. *Christ sent me not to baptize, but to Preach the Gospel*; and we never read that he baptized any with Water after: But in Verse 23. saith, *We Preach Christ Crucified*,

1695. *to the Jews a Stumbling-block, and unto the Greeks Foolishness; but unto them which are Called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God.* Consider, if Christ be not sufficient without Water-Baptism; take the Apostle's Words, in Verse 30, 31. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption; that as it is written, Let him that glorieth, glory in the Lord.* Here Christ alone is exalted, and Preached to be all we have to glory in, and enough too; for in him all Fulness dwells.

Secondly, Is it not plain and full, that Water-Baptism is not at all intended, *Matt. 28. 19.* for Christ saith plainly, *Go teach all Nations, baptizing them in (or them into) the Name of the Father, Son, and Holy Ghost.* Here is a vast difference between Men being baptized into Outward-Water, and sent to baptize into the Name of the Father, Son, and Holy Ghost; for they were now to enter upon a more Excellent Baptism; they had been baptizing with Water before that, but now they were to be baptized into the Name, Spirit and Power of God; that then they therein might be Instrumental in Christ's Hand, who was, and would be with them to the End of the World, for the baptizing others into this Name, that believed through their Word.

Thirdly, Christ knew, that in his Name they would be made capable both to speak, to go, and to baptize Men effectually. *Hitherto*, saith Christ, *ye have asked nothing in my Name*; but bids them ask. And a little before, *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he shall give it you.* So it's clear, Christ's Mind was to have them acquainted with, and baptized into, the Name of the Father, Son, and Holy Ghost, *John 16. 23.* So in his Prayer, *John 17. 6.* he

17. 6. he saith, *I have manifested thy Name unto the Men which thou gavest me*: What is here meant by this Name? Is it not his Power? Had not the Great and Holy Power of God been made manifest unto them, that had been with him, and seen his Mighty Works, raising the Dead, healing the Sick, cleansing Lepers, opening blind Eyes making the Dumb to speak, the Deaf to hear, the Lame to walk, casting out Devils, turning Water into Wine, feeding Thousands with a few Loaves and Fishes: Did not these Works plainly manifest the Lord's Power, or Name, that is above every Name. So in Vers. 11. he prayeth thus: *Holy Father, keep through thy own Name, those whom thou hast given me, that they may be one as we are.* Vers. 12. *While I was with them in the World, I kept them in thy Name.* And Vers. 26. *I have declared unto them thy Name, and will declare it, that the Love wherewith thou hast loved me, may be in them, and I in them.*

Now, is it not plain from all this, that the Name is the Power? so he had kept them in the Power, had manifested the Power unto them, or declared the Power, and would declare it.

So the Power of the Father, Son, and Spirit, is manifested, declared, and made known unto them that receive Christ Jesus, and are baptized into him, into his Name; Power, Spirit, &c. and these know the Love of God made manifest in them, and to them. So now Christ Jesus, in Matt. 28. spake unto them, saying, *All Power is given unto me, both in Heaven and in Earth; Go ye therefore and teach all Nations, baptizing them into the Name, &c.* Now the Word, *Go ye therefore*, seems to carry with it a plain Demonstration of Christ's Mind, that now all Power was his, both in Heaven and in Earth; he would therefore have all Nations both taught and brought

Q


into

1695. into his Power, and baptized into it, so as to be saved by it: *For there is no other Power, or Name, by which any can be saved, but by the Power or Name of Jesus; for all Power is his, both in Heaven and in Earth:* This was a great Work; but for their Incouragement; he also tells them, *Lo, I am with you always, even to the end of the World.* And surely I may say, if he be with his People to the end, what is it that can be too hard for him, and them he makes use of? For all Power is with them; *For as many as receive him, to them he gives Power to become the Sons of God, according to John 1. 12.* Even to them that believe in his Name. These are they that are baptized, dipped or plunged into his Power or Name; yea, into Christ, and have put him on, and in him are one, whether they be *Jews or Greeks, Male or Female*, all are one in Christ Jesus, and Christ is one in all, *Gal. 3. 27.* These are in Christ *New Creatures*, and come forth in his Name, to the Glory and Honour of him, who is the Power, for him only hath God exalted, and given him a Name or Power above every Name; yea, a more excellent Name than Angels, *Heb. 1. 4.*

It's said, *He that Sanctifieth, and they who are Sanctified, are all of one; for which Cause he is not ashamed to call them Brethren.* And when he appeared unto Paul, he said, *I have appeared unto thee for this Purpose, to make thee a Minister, and a Witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the People, and from the Gentiles, unto whom now I send thee, to open their Eyes, (a great Work) and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Remission of Sins, and an Inheritance amongst them that are Sanctified*

ed by Faith that is in me, Acts 26. 16, 17, 18. 1605.
 Here is not Figures or Shadows mention'd (no) here is good things themselves; to have Eyes opened is very good, to be turned from Satan's Power to God, to have Remission of Sins, to be Sanctified, and receive the Inheritance of such as are Sanctified, is very good, durable Riches indeed; Faith in Christ is very good and precious; Glory to him for ever! But not one Word of sending him back again to the Figure, *viz. John's Water-Baptism*; nor have them, who are in Chief, to whom all Power is given, any need of it. And pray, if they had, what would it do for them? Can it reach either Heart or Conscience? What good Fruits follow our Sprinkling of Infants, and Dippers? Can any Sanctifie but Christ? Doth not the Apostle say, as before, *He that Sanctifieth, and they who are Sanctified, are all of one?* Heb. 2. 11, 12. *For which Cause he is not ashamed to call them Brethren.* So Christ is the Washer, Sanctifier, and Purifier of all his Brethren, and Members of his Body, or Church and People, and nothing else can; for as the Work is his, so the Power is his, and the Glory of the Power is due to him who is greater than *John, &c.* So if Christ *wash thee not, thou hast no part in him,* John 13. 8. And without Blood there is no Remission, *Heb. 9. 22. It's the Blood of Christ that cleanseth us from all Sin,* 1 John 1. 7, 9. Revel. 1. 5.

Now it's clear from that full and clear Declaration of Christ, to this Apostle of the *Gentiles*, what he sent him to do, and what Christ's Mind was to have done; And did he send the rest of the Apostles with any less Authority? Or to do any other Work? And is not this a more excellent Work, *To turn People from Darkness to Light, and from Satan's Power unto God;* than to turn

1695.  Men into Water, or to sprinkle Water in the Faces of Infants; and then say, They are Sanctified, and Changed, Regenerated, and born again, made new Creatures, yea, Children of God, Members of Christ, Inheritors of God's Kingdom; and promise to deny the Devil and all his Works, the Poms and Vanities of this wicked World, the sinful Lusts of the Flesh, with all the Desires of the same, so that they will not follow nor be led by them? And also, that they will believe all the Articles of the Christian Faith, and keep God's holy Will and Commandments, and walk in the same all the Days of their Life? Doth not this set Christ aside, and render him useless, and ascribe that to Water-Baptism, nay, to Sprinkling, that's all wholly due to Christ, as before is proved? Oh! where had you Commission for these things? Who sent you, that run into these things? Shew us one tittle of any Command (or Example for Sprinkling) in all the Scripture; How dare you say, all these things are done by Sprinkling Water in the Face of Infants; and yet say, there is none free from Sin on this side the Grave? Are not new Creatures the Children of God, Members of Christ, Inheritors, of God's Kingdom, and deny the Devil, and all his Works, the Poms and Vanities of this wicked World, the sinful Lusts of the Flesh, with all the Desires of the same; so that they will not follow, nor be led by them; and believe all the Articles of the Christian Faith, and keep God's Holy Will and Commandments, and walk in the same all their Days? I say, Are not these free from Sin, that begin thus, when they enter into the World, and continue to their Lives end. Oh! consider these Things, People, you that read, and see how you are led, and how the same Men that lead you thus to promise and avow, teach you
all

all your Lives long to say, You do those Things 1695.
 you ought not, and leave those Things undone
 you ought to do, and are miserable Sinners, or
 Offenders, having no Health in you, Can Chil-
 dren of God, Members of Christ, be miserable
 Sinners then, when they are in a Child's State,
 and Members of Christ? What Rule, what Tit-
 tle of a Word can be shewed for these Things in
 all Holy Scripture? Is it not sadly to be lament-
 ed that People should be fed with Husk, when
 there is Bread enough in God's House, and to
 spare? But *Paul* was sent upon a more profitable
 Work; and all that are sent of God, are sent to
*Turn People from Darknes to Light, and from Sa-
 tan's Power unto God.* Oh! how few appear to
 be thus turned amongst the Professors of our Age:
 So it's clear, what Christ sent *Paul* to do; for
Paul saith, *He sent me not to baptize, 1 Cor. 1.*
17. but to Preach the Gospel. Now if *Paul* was
 not sent to baptize, as it's clear he was not, How
 then can we think in Reason that others were?
 For he was not behind the chiefest of the Apo-
 stles, as he himself affirms: But he must needs
 be behind them, if their Commission was larger
 than his; but if not, then it's strange how *Paul*
 could miss of having a Share in that Commis-
 sion, *Matt. 28.* If it was a Commission for Water-
 Baptism to them, it must needs be so either to
 him, or else he had no Share in it; and if he had
 no Share in it, then he was behind the other Apo-
 stles in that.

Now, that that in *Mat. 28.* was a Commission for
 Water-Dipping and Sprinkling, I deny; neither
 did *Paul* understand it so at all; for had he, he
 would not, nor could not have said as he did;
 but I say, if it was, and he had no Share in
 it, How comes Men in our Times to have Power
 from *Matt. 28.* to Dip and Sprinkle? For *Paul*
 had

1695. had none; therefore let them tell us plainly, or
 ~~~~~ cease from deceiving the People. But again, we  
 find that *Paul* Preached the Baptism of *Christ*,  
 and shews what it is very plainly, in *Rom. 6. 3.*  
*Know ye not that so many of us as were baptized*  
*into (mark, into) Jesus Christ, were baptized*  
*into his Death; therefore we are buried with him*  
*by Baptism into Death, that like as Christ was rais-*  
*ed up from the Dead, by the Glory of the Father,*  
*even so we also should walk in Newness of Life. For*  
*if we have been planted together into the Likeness*  
*of his Death, we shall be also in the Likeness of his*  
*Resurrection; knowing this, that our Old Man is*  
*Crucified with him, that the Body of Sin might be*  
*destroyed, that henceforth we should not serve Sin;*  
*for he that is dead, is free from Sin. And Verse*  
*17. God be thanked, that ye were the Servants of*  
*Sin; but ye have obeyed from the Heart, that Form*  
*of Doctrine which was delivered you. Verse 18.*  
*Being then made free from Sin, ye became the*  
*Servants of Righteousness. Verse 22. But now*  
*being made free from Sin, and become Servants to*  
*God, ye have your Fruit unto Holiness, and the*  
*End everlasting Life; for the Wages of Sin is Death,*  
*but the Gift of God is Eternal Life, through Jesus*  
*Christ our Lord. Come People, all you that read*  
*this, see if you yet know this Baptism into Christ,*  
*into Death to Sin, and know the Old Man Cru-*  
*cified, and put off, and Christ the New Man put*  
*on, that sets free from Sin, and makes Men Ser-*  
*vants of God in Righteousness: This Baptism is*  
*effectual to Salvation; this is that we have all*  
*need of to be baptized with; and if this Baptism*  
*be not known by us, we fall short of Freedom*  
*from Sin, and then the Wages of Sin is Death,*  
*but the Gift of God is Eternal Life through Je-*  
*sus Christ; so in Christ is Life Eternal; and they*  
*that are baptized into Christ, put him on, abides*  
 in



in him, are alive unto God in him, and dead to Sin, as the Apostle saith in the second Verse, *How shall we that are dead to sin, live any longer therein?* There is surely a vast Difference betwixt those that live in Christ, and those that live in Sin. 1695.

This is a fanning Baptism, a cleansing, purifying Baptism; this *Paul* speaks of again in 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body, and have been all made to drink into one Spirit*; this makes all People in Christ Jesus one; and this *Paul* saith again, *There is one Lord, one Faith, one Baptism*, Eph. 4. 5. Now *Paul* wholly ascribes the initiating (or bringing in) of all Men, whether *Jew* or *Greek*, Bond or Free, Male or Female, into the Church, or into the Body of Christ, which is the Church, unto the Baptism of Christ, by his own Spirit; and tells us again, in Eph. 4. 4, 5. *There is one Body, and one Spirit, even as you are called in one Hope, one Lord, one Faith, one Baptism, one God and Father of all.*

Now had *Paul* looked upon *John's* Baptism to have been Commanded, Matt. 28. 19. and so must have been in place to the End of the World, How could he pass it by, and only say, there is one Baptism? For *John* did baptize into Water; and it was a Baptism, a real Dipping, or Plunging into Water, and so a real Baptism was *John's*.

And Christ's Baptism is a real Baptism, a real Dipping or Plunging into his pure Name, Power, Spirit, yea into Christ, so as to put him on, and to be as Branches in the Vine, and to walk in him; in his Spirit, in his Life, Love, Light, &c. yea, to be what we are in Christ, and to do whatsoever we do in the Name of Christ; so then is not here two Baptisms? And if one be not the Figure, Fore-runner of the other, and gave place to it, but are both Figure and Substance, Servant

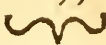
1695. and Son, continued together to the End of the World, How could *Paul* miss saying, *There is one Lord, one Faith*, and Two Baptisms? But it's clear, he said otherwise, who said, *He could do nothing against the Truth, but for it*. And both *Moses* and *Elias*, or *John the Baptist*, were suddenly taken away, in the Mount, upon the Motion made for three Tabernacles, and Christ only left; and the Word was, *This is my beloved Son in whom I am well pleased, hear him*: So here Christ alone is exalted over all, and hath all Power.

Object. *But say some, He doth not say there is but one Baptism.*

Ans<sup>w</sup>. Nor doth he say, there is *but* one God, *but* one Lord, *but* one Faith, *but* one Hope, &c. What then? May we say there is any more? God forbid.

No doubt but *Paul* knew what he said, and that *John's* Baptism was but a Figure, as was observed in it's time and place, but when the Substance came, the Shadows were decreasing and passing away; though I do not say, that the Apostle did see all Figures, Shadows and Types, actually at an end, so soon as it came; no more did they immediately see that in *Matt. 28. Go ye therefore teach all Nations*, did take in *Gentiles* as well as *Jews*: For it's clear from *Acts 10. 11.* that neither *Peter*, nor the Apostles at *Jerusalem*, did all fully see until then, that God is no *Respecter of Persons*, that in every Nation he that fears God, and works Righteousness, is accepted of him; and when *Paul* clearly saw, he had a mind the People of God should see also, viz. that the Fullness of Time was come; Pray what Fulness was this? Was it not the Figures, Shadows and Types of the Law, which had their full time when Christ was offered up, and must now have place no longer, but give place to the Son, the Heir, who redeems



deems out of all Bondage, and gives us to receive the Adoption of Sons, even the Spirit of Adoption, into our Hearts, by which we cry, *Abba, Father?* 1695. 

And the Son abides for ever, hath an unchangeable Priesthood, and is Heir of all things; and we in him being Sons are Heirs of God, and Joint-Heirs with Christ; so no longer under Servants, Tutors, or Governors, but are by Christ redeemed unto God, to walk with him, and worship him in Spirit and in Truth.

But saith this Apostle again, Gal. 4. 9. *Now, after you have known God, or rather are known of God, How turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage?* Can outward Water be excluded out of this Sentence? Is it not as weak and beggarly as other Elements are? And if this had not been in his Eye as well as others, would he have been so general in that Word *Elements*, and take no care to preserve Water in use, if it was to be used to the End of the World? For it is no more than an Element.

Object. *But some may object, These Galatians were for entangling themselves, with observing Days, Times, Months, Years, Circumcision, &c.*

Answer. I answer, It's very plain, to unbiaſſed Men, that this Apostle of the *Gentiles* never used one Word to shew any more regard or respect to Water-Baptism, than to any other Figures and Shadows; and it is no more, nor ever was any more than a bare Figure; and why it must have place with the Substance, and not give place now, as all other Figures must, I see no sound Reason. for. But he tells these *Galatians* further, Chap. 4. 4. *When the Fulness of Time was come, (What then?) God sent his Son, (well then) ye are no longer under Servants, Tutors, &c. for God hath*  
highly

1695. highly exalted his Son, and given him all Power both in Heaven and in Earth; that in all Things he may have the Preheminence. It's true; but is Christ only (without any thing else being joined unto him) all in all, unto all Mankind? I answer, Yea; And *Paul* tells these very People, Chap. 3. 26, 27, 28. Ye are all the Children of God by Faith in Christ Jesus, for *as many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, Bond nor Free, Male nor Female, for ye are all one in Christ Jesus; and if Christ's, then are ye Abraham's Seed, and Heirs according to Promise.* And in Eph. 1. 7, to 12th Verse, *We have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace; wherein he hath abounded towards us, having made known unto us the Mystery of his Will, that in the Dispensation of the Fulness of Times, he might gather together in one, all Things in Christ, both which are in Heaven, and which are on Earth, even in him: Here Christ is Preached, and Christ only, in him it pleased the Father, that all Fulness should dwell, and him only hath God exalted to be both King and Priest, to give Repentance and Remission of Sin.* Oh! did Men know God, know Christ Jesus, know the Holy Spirit of Life, that was before all Types, Figures and Shadows were, they would not turn from, or desire again to be in Bondage, unto weak and beggarly Elements, that cannot make such as come thereunto perfect, as pertaining to the Conscience; but now here is one come, that can, and hath by one Offering perfected for ever, them that are Sanctified by him; and saves to the utmost, all them that come unto God by him: So that now in Christ Jesus, we who were sometimes afar off, are made near. How? By the Blood of Christ, Ephes. 2. 13. So it's in Christ Jesus that Nearness to  
God



God is known, even by his Blood: Read that can. 1695.  
 Blessed be God! Many at this Day can read experimentally, and knows a being near unto God in Christ. Oh that many could! For he is our Peace, who hath made One both *Jew* and *Gentile*, having abolished in his Flesh the Enmity, the Law of Ordinances, to make in himself of twain one new Man, that he might reconcile both unto God in one Body, by the Cross.

And came and preached Peace unto them that were afar off, and unto them that were near; so that through him, we both have Access by one Spirit unto the Father.

Now here is plainly pointed forth the Way to God, the Truth and the Life, no Man comes unto the Father, but by me, said Christ; so neither *John* nor *Moses*, nor any other but Christ can bring Men to God: Nor doth Christ Jesus need any of them all, for all Power is his, *There is no other NAME given under Heaven, by which we can be saved, but by JESUS CHRIST*, Acts 4. 12.

Mark this, *The Name of Jesus*; what if he had said, the Power of Jesus? But can any be saved by his *Name*, except they be in it; Salvation is in it, and those that are baptized into the Name of the Father, Son and Spirit, are in that which saves; and it is remarkable, that Christ did not say, go teach all Nations, and baptize them in the Name of the Father, Son, and Holy Ghost. but, *Go teach all Nations, baptizing them (ἐς τὸ ὄνομα τῷ) into the Name of (mark) the Father, Son, and Holy Ghost*: Is it not plain from hence, that by *Name* is meant the Power of the Father, Son and Spirit?

Again, Christ told his Followers, *Mat. 18. 20. That where two or three are gathered together in my Name, there am I in the midst of them*; what else

1695. else is here intended, but them that meet in his Power, and are exercised in his Power? And pray how can any meet in his Name or Power, if they be not in it? Oh that Men would meet in this Name! they would not want Power to pray, preach and praise God, nor need to make ready before-hand what they intend to say; no, this bows Men in Spirit, and brings them to wait in hope; and the feeling of this Living Name, makes Men true Worshipers in Spirit; for they feel it to be a Heart-changing, melting Power, and a Soul-sanctifying Enamouring Name, far excelling all other Names or Powers; and these reverence his pure Name, and extol it in their Hearts, are true Worshipers and Adorers of it, and of him whose Name it is.

But what Benefit can those have that meet out of this Name, and carry on a Form of Godliness and Worship, but deny the Power, and content themselves to go on in a Form, without the Power, all the Days of their Lives, and pray what are these? These are such as the Apostle bids us turn away from, 2. *Tim.* 3. 5. For they Name the Name of Christ, but do not depart from Iniquity, but live in Sin all their Days, and in the Power of Darkness, by which they are kept in Bondage, because they come not to know the Name of Jesus, and Faith in his Name, and being baptized thereunto; these say and do not, like the *Pharisees*; these are Enemies to Christ Jesus, their own Souls, and all Mankind: These love the Wages of Unrighteousness, and go in the Way of *Balaam* for Gifts and Rewards. *Paul* said, He sought not theirs, but them, 2 *Cor.* 12. 14. But these seek theirs, but not them. *Paul* laboured that their Faith might not stand in the Wisdom of Man, but in the Power of God, or Name of God; Is it not all One, or Name of Jesus? 1 *Cor.* 2. 5.

But



But these come in the Wisdom of Man, and with 1695.  
 Words Man's Wisdom teaches, and brings People  
 no further than that wherein themselves stand;  
 and so the Faith of People stands in the foolish  
 Wisdom of Men, and not in the Power of God;  
 and therefore these Men get Power over People,  
 by their Wisdom, and lead them away from the  
 Appearance of Christ in themselves, who is the  
 only Potentate, Lord of Lords, and King of  
 Kings, 1 Tim. 6. 15.

*So the Name of the Lord is a strong Tower, the  
 Righteous run into it, and are safe, Prov. 18.  
 10. The true Church knew it in old time, that  
 this holy Name of Christ was sweet, and said,  
 Thy Name is as Ointment poured forth, therefore do  
 the Virgins love thee, Cant. 1. 3. And so the Apo-  
 stle testified, how God anointed Jesus of Nazareth  
 with the Holy Ghost, and with Power, Acts 10.  
 38. This is that Holy Name unto which every  
 Knee must bow, both in Heaven and in Earth;  
 for it is above every Name, Phil. 2. 9, 10.*

So the Apostles were baptized with the Holy  
 Ghost, into this precious Name: And when the  
 Holy Ghost was come down upon them, and sat  
 upon them, as in Acts 2. 3. then they appeared  
 boldly in the Power, or Name and Spirit of Je-  
 sus; and Verse 4. *They were all filled with the Holy  
 Ghost, and began to speak with other Tongues, as  
 the Spirit gave them Utterance.* Now they spoke  
 with new Tongues, that was touched with a Coal  
 from the Altar; so went out in this living Power  
 and Spirit, and in this they preached the Gospel;  
 and taught all People that heard them, in every  
 Nation where they came; and the Name of Christ  
 was mightily glorified, many being so reached in  
 their Understandings, that they came to see their  
 own State and Condition inwardly, and were  
 pricked to the very Heart, and cried out, *Men  
 and*

1695. *and Brethren, what shall we do to be saved? Yea,* they spoke so, that many believed, both Men and Women, yea, great Multitudes both of *Jews* and *Greeks*, *Acts* 14. were not able to resist the Wisdom, and the Spirit, by which *Stephen* spoke, *Acts* 6. 10. And with great Power the Apostles bare witness of the Resurrection, *Acts* 4. 33.

So they stood in the Power of God, preached, prayed and praised God in his own Power; and in *Acts* 4. they lift up their Voice with one Accord, and prayed unto the Lord, that he would grant unto his Servants, that with all Boldness they may speak thy Word, by stretching out thy Hand to heal; and that Signs and Wonders may be done by the Name of thy Holy Child Jesus, Ver. 30. And *Paul* preached boldly in the Name of Jesus, Chap. 9. 27. And what did they preach? They preached Jesus Christ, chap. 2. 36. and chap. 3. 20. Likewise in the Name of Jesus Christ the lame Man was made able to leap, walk and praise God: It was not by their own Power or Holiness that he was made to walk; no, it was by the Name of the Prince of Life, Christ Jesus; and the Faith that comes by him, gave the lame Man perfect Soundness, Chap. 3. 6, 12, 18. Even as *Peter* said, *In the Name of Jesus Christ of Nazareth, rise up and walk?* so the Lord was with them, and wrought mightily, and manifested his great Power in them and with them: So the Apostles declared the Work was done by the Lord, Chap. 14. 27. When *Paul* had bidden the impotent Man, *Stand upright on thy Feet*, he leaped and walked; and came and rehearsed to the Church, all that God had done with them, and how he had opened a Door of Faith unto the *Gentiles*.

And likewise in Chap. 15. 4. when they came unto *Jerusalem*, and were received of the Church there, and of the Apostles and Elders, they declared all things that God had done with them;



so the Lord being with them, as he is at this Day <sup>1695.</sup> with his Ministers, who is the Strength of his People; it is Christ the great Power of God that reaches the Hearts and Souls of People, through his Vessels, or Instruments and Servants; so the Work is the Lord's, done by him, and carried on in and by his Spirit, Power and Wisdom, so the Glory of the Power is due to him: For Men, as Men, are not sufficient for these Things, nor of themselves are able to think a good Thought, 2 Cor. 3. 5. Nor without Christ, who hath all Power, we, as Men, can do nothing, Job. 15. 5. Neither can any Man receive any thing but what is given him from above, Job. 3. 27. So all Boasting is excluded; for it is the Power of God that is with Men, rests upon Men, and works in Men, for Men, and by Men, and is sufficient to all, and for all, in every Work and Service the Lord requires. So that all that live and abide in the Name of the Lord, and do what they do in it? they do it to his Praise and Glory.

By this time I hope it's clear, that the Name is the Power, and that the Lord that sent them to teach all Nations, baptizing them into the Name, &c. did go with them, and according to his Promise he is with them, that are sent forth of him, and will be to the end of the World, and is the Baptizer of Men into his own Name, Spirit, Life, Light and Love, and it's also clear, that those whom he thus baptizes, he sends them forth, goes with them, and makes them instrumental in his own Name, Power, Spirit, Life, Light and Love, for the Baptizing of others into the same; so that all those that do run to preach and teach, before they be baptized with this Baptism of Christ Jesus, they run before they be sent, and therefore they cannot, nor do not profit the People at all; neither do they know Christ, or his Name; nor have heard his Voice, or seen his Appearance to their Joy.

Object.

1695. Object. But some object, and say, *There was some Method to be used, or Means for the Effecting this Baptism.*

*Answer:* I Answer, Yea; and if we observe Christ's Words, *Go teach all Nations, Baptizing them, &c.* So whilst Men are Teaching in the Name, there is a Baptizing into the Name, experimentally witnessed and felt by such as hear the Word, believe it, and receive it in Love.

Oh blessed be God! There are many at this Day can seal to this Truth, that whilst Men stand up and teach in the Name of God, behold the Name of Christ the Power of God comes over many, sometimes most, if not all, in the Assembly; and are so deeply dipped or plunged into it, that they are much tendered, melted, shaken and broken, and laid very low before the Lord, whose Power alone makes his People a willing People in the Day of his Power; for it's he that works all his own Works in us and for us, both to will and to do of his own good Pleasure.

Therefore let all Flesh be silent before the Lord, for the Flesh profits nothing, it is the Spirit that quickens; the Words that I speak unto you, said Christ, they are Spirit and Life; and all that have received him, who is a quickening Spirit, and are alive in him, and in his Spirit, these know his Words, and his Voice, from the Voice of Strangers.

Oh! what is Man then, out of the Name, Power and Spirit of Jesus! Or wherein is he to be accounted of! All the Power is Christ's, and the Baptism is Christ's; and baptized Men are made instrumental in his Hand, for the carrying on of his Work, that without him can do nothing: For all that is done by them, is done in the Ability that God gives, and the Praise is due to God,  
not



not to Man : To God over all be it given for ever ! 1695.

Now Christ being Head of the Body, the true Church, and the Life, Light, Power, Wisdom, Righteousness, yea, all in all in every Member ; it's he that brings every Member into it's right Place and Service in the Church or Body of Christ, and their Faith stands in his Power and Name, and is one in every Member ; so they know one Head or Lord, and one Faith, which he is the Author and the Finisher of, and one Baptism by one Spirit, and one Body or true Church of Christ ; and all are made to drink into one Spirit, and are all fed and nourished by the Head Christ Jesus, the true Vine, in whom every Branch is nourished, fed and kept living, faithful and fruitful to his Praise and Glory.

Object. But say some, *The Word, Baptize, signifies to dip or plunge into Water.*

Answer : I grant *John's* Baptism was with Water, but Christ's Baptism was with the Holy Ghost, and with Fire, *Mat. 3. 11.* and of a purifying Nature ; and Christ spoke of the Spirit being in those that believe in him, as a Well of Living Water ; and elsewhere it is called the Spirit of Judgment, and of Burning ; and saith the Apostle, *Our God is a Consuming Fire.*

And Men, as before asserted, are baptized into Christ, and put him on : And let me ask my Reader, Is not God (that's said to be a Consuming Fire) and Christ, and his Name and Spirit all one ? And doth not the Apostle direct his Epistles to the Church which is in God, the Father of our Lord Jesus Christ ? see *1 Thess. 1.* and *2 Thess. 1.* And if in God, then in Christ ; if in Christ, then in the Holy Ghost ; and if so, then in the Name, yea, in the Life, Light, Love, Wisdom and Righteousness of God.

R

But

1695. But do these Men think, a Man cannot be dipped or plunged into any thing but Water? And are not many plunged into great Sin, Misery and deep Bondage, Captivity and Thralldom; so that few think or believe that they can ever get out whilst they live? yea, too many lie here.

But what were they of old plunged into, that were baptized unto *Moses* in the Cloud and in the Sea? Pray where was *Moses* then? Did not he abide in the Power of God, and in Faith? And was not the *Israelites* got out of the Faith, and out of the Power of God, when they looked back at the Host of *Pharaoh*? And who baptized them unto *Moses*? Was it not the Lord's Work or Power that brought them to *Moses*, who stood in the Power of God, and in the living Faith? And they were baptized unto him, and dipt into the same Power and Faith in measure, that he stood and abode in, after they had been out of it, through Unbelief and Fear of Man.

Now he that brought them out of the Unbelief then unto *Moses*, into the Living Faith, and out of their own Weakness, into his own Power that abides for ever, is the same that brings his People now (that have been in Unbelief, and in great Weakness) into the Living Faith and Power of God; and so unto our Spiritual *Moses*, Christ Jesus that goes before his People, and leads them out of spiritual *Egypt*, Bondage, Captivity and Thralldom, and saves his People (that follow him) from their Sins, and delivers them out of the Hands of their Enemies; so they are with him, and he with them, according to his Promise, and are baptized into the Name of the Father, Son and Holy Ghost, unto him who is all in all, and hath all Power given him, in Heaven and in Earth, *Mat.* 28.

Object.



Object. But says the Priest, *What outward Act* 1695.  
*did the Apostles use, when they baptized with that*  
*Baptism, into the Name? &c.*

*Answer* : I answer, Freely they did, as Christ commanded them, Teach ; and as they were bidden : When the Power got hold of any, and came over them, they went on, teaching them to observe all things whatsoever Christ commanded them, and they laboured in the Work of the Ministry chearfully ; and as they preached, the *Holy Ghost fell upon those that heard them*, as in *Acts* 10. 44. And the Power of God came over many, and they felt it, and believed in the Lord Jesus ; so they came to see the Name and Power of Jesus to be above every Name or Power, and they believed in it, and stood up in it, being baptized into it, they came to witness a Living in his Name, Spirit, Life and Power, &c. and in him (*viz.* Christ Jesus) were made new Creatures ; by his Name was he made whole that had been lame, living that had been dead ; yea, the Blind came to see, the Deaf to hear, the Dumb to speak, Lepers were made clean, Devils were cast out ; and his Name is the same at this Day, though few believe in it, or know it ; Glory be given to him ! whose is the Power, who sits upon the Throne, and to the Lamb for ever !

Object. But some may object and say, *Is there nothing to be done in order to baptize Men into the Name, but to Teach?*

*Answer* : The Word *Teach* is a great Word, and so is the Word *Teaching*, and signifies all they did ; as Preaching in the Power, as the Spirit gave them Utterance and Ability ; and Praying in the Spirit and Power, or Asking the Father in Christ's Name, as he bade them, and Singing Praises to God in his Spirit and Power, as *Paul* and *Silas* did in Prison, and Living holy, righteous, god-

1695. ly, sober Lives and Conversations, and other Works afore said, done in the Spirit, Power or Name of Christ; so their Teaching sounded far and near, for what they did they did it in the Name of the Lord Jesus Christ.

So the Word *Teach* and *Teaching*, is of a large Extent; for there is very good and effectual Teaching (*besides Preaching* verbally) and the Disciples of Christ taught so then, and do so teach at this Day, as none other can, because God enables them so to do; for they are all what they are in Christ, and in his Power they do what they do: As First, To love as Brethren indeed and in truth, is very Teaching to all that behold it.

Secondly, Not to have a Beggar amongst them is very Teaching, and a certain Manifestation, that they do love one another: *For by this*, said Christ, *shall all Men know that ye are my Disciples*, &c. and gave a new Commandment, that they should *love one another*, which Command no Man can obey, but as God, who is *Love*, doth enable him.

Thirdly, Humility and Meekness teach well, and such seek not their own (to become great and high in the World) but the Things of Jesus Christ: And this plainly shews, those are like unto him, who are meek and lowly; but Pride is hateful in all; especially those that pretend Communion to Teach; for that teaches a wrong thing, and strengthens People in that which is bad, yea, hardens them in it; like unto the *Pharisees*, who were proud, and loved the chief Seats in the Synagogues, and the highest Rooms at Feasts, walked in long Robes, loved Greetings in the Market, and to be called of Men *Rabbi*, *Rabbi*; these were Enemies to God, and all good Men; would neither enter the Kingdom themselves, nor suffer those that would to enter: And surely those that  
are



are in the same Spirit, and walk in the same Steps, 1695.  
and bring forth the same Fruits, are no better than they. ~~~~~

Fourthly, Men that are what they seem to be, that speaks the Truth to their Neighbour, and are not Double-tongued, do not dissemble nor lie, nor respect Men's Persons, but do justly, and good to them that hates them, and loves Enemies, prays for them that persecutes them, and despitefully uses them; this is very Teaching, and are such things as none can do, but those that are enabled to do them in the Name of Jesus Christ, and by his holy Name; but the contrary is very bad, and tends to hurt, and hinders all Nations from coming to be baptized into Christ's Name.

Fifthly, In true Compassion to visit the Fatherless and Widows in their Afflictions, and to relieve the Poor and Needy, to suffer Wrongs, forgive Trespases against us, to visit the Sick, and cloath the Naked, feed the Hungry, and such as are in Prison; to visit, feed and cloath, shews forth Christian Love and Charity, Tenderness, Kindness, Pity and Compassion; such preach well, and is very Teaching before all Nations; but the contrary highly provokes the Holy, Just God, and declares Men to be born after the Flesh, and not of the SPIRIT whose Fruits are all good.

Oh! how have the Sprinklers manifested themselves in our Day, by laying many in Prison, making Wives like Widows, Children like Fatherless, taking their Bread-Corn from them, and other things by Force; and though they pretend to be sent by Christ (who said, *Freely ye have received, freely give;*) yet these have given nothing freely, therefore ought to receive nothing: But notwithstanding they will receive and take by Force of them they do nothing for, and no People

1695. nor Nation can in Reason think this of a right Nature, neither doth it, nor ever can, bring Honour to the Name of Christ Jesus, but the contrary.

But they that are in the Name, Power and Spirit of Christ, they injure no Man, defraud no Man, but are good Examples to all Mankind, and shew forth the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Meekness, Soberness, Temperance, Purity, Chastity, and Truth, and have crucified the Flesh, with the Affections and Lust thereof, so are Holy and Righteous People in all Conversation and Godliness in Christ Jesus, and so bring Honour to the Name of Jesus, in whom they live, being baptized into him, and so into his Power or Name, and are what they are in him, who is all in all!

But, alas! for Men to talk, or make mention of the Name of the Lord, who, instead of departing from Iniquity, do drink it up as the Ox drinks Water, and are in the Power of Satan, and are instrumental to plung one another into Sin, and urge their Neighbours to drink in Excess, until they be inflamed, drawing one another into Oaths, Whoredoms, Pride, Malice, Envy, Covetousness, Strife, Contention, Fightings, Bloodshed, and what not that's Evil: These do highly dishonour the Name of Christ before all Nations, and give both *Jews* and *Heathens* Occasion to Blaspheme that Holy Name of Jesus, which they make Profession of; these can say well, but, alas! they do ill, pretend unto great things, but live ill, talk, yea, may be, preach against Pride, yet live in it; against Cruelty and Oppression, and yet live in it; in a Word, against Sin, Iniquity and Transgression, yet live in it; and so strengthen those in it that hear them, talk and preach against it (by their living in it) these have Words with-



without good Works, yea, Faith without Works; 1695.  
say well, and do ill, have a Form (I do not say a  
Form of Godliness) but deny the Power; so are  
like those of Old, who said, They were *Jews*,  
but were not, with whom God was highly dis-  
pleased-

These are Enemies to the Name of Christ, do  
not know it, nor what it is to be baptized into it;  
no, it's a Mystery hid from those wise, and learn-  
ed prudent Ones, but made known to Babes,  
who are born again of incorruptible Seed, the  
Word of God, that lives and abides for ever;  
these are Children of God in Christ Jesus, have  
love to God and one to another, yea, to all Men;  
do good to all, but no Harm to any; prays  
for all, in the Love of God; and are as Candles  
upon Tables, as Lights in the World, who live,  
worship and walk with God in his own Name,  
and are taught of God; so they meet in his pure  
Name, pray, preach sing and rejoice in the Name  
of the Lord, and in the Power of his Might, and  
so are saved, sanctified, justified, kept and pre-  
served in his Living Name, a living People to  
praise him, who is God of the Living, not of the  
Dead: These know Christ to be with them, and  
make use of them, and in his own Power makes  
them Instrumental for to Disciple People, and  
Baptize them into the same Power.

And so the whole Life of Christ's Apostles,  
Disciples and Messengers, is of a preaching teach-  
ing Nature; and those that are not called to  
preach or declare verbally in Meetings, are also  
in the same Power enabled to preach and teach  
in Life and Conversation; and so all the People  
of God are baptized into the Name of the Fa-  
ther, Son and Holy Ghost, and so into one Body,  
by Christ the Second *Adam*, the Lord from Hea-  
ven, a Quickning Spirit, and are all one in him.

1695. Now this Baptism is beyond the Reach of all *Babylon's* Merchants, they cannot sell this, they have no Part nor Lot in this; no more than *Simon Magus* had, who thought the Gift of God might be bought for, or purchased with Money; no, it is Christ's Baptism, done alone by his own Arm and Power: To him be Praise for ever!

Object. *But because the Word Baptize, doth signifie to dip or plunge, 'tis generally thought, by many People, that therefore it must be Water.*

Answer: There is a Spiritual Baptism, and a Temporal, or Outward with Water, which in the *New Testament* is called *John's* Baptism; which Temporal or outward Baptism Men can imitate, but the Inward Baptism of the Holy Ghost and Fire, none knows but them that have it: And this throughout the Scriptures is called the Baptism of Christ.

And as *John's* Disciples were enabled to carry on his Baptism, in his Time and Season, so Christ enables his Disciples by his Power to be instrumental in his Baptism to the end of the World.

So that as there was an outward Dipping or Plunging into Water by the Servant *John*, spoken of in the Scriptures; so there is an inward Spiritual Dipping or Plunging by the Son, into his own Name, Power and Spirit, &c. as before is shewn.

And it is only Ignorance that causes Men to think there can be no Dipping but into Water, or some liquid thing; but our Lord Jesus Christ was deeply plunged into Sufferings and Death for us, and he calls it a Baptism, saying, *I have a Baptism to be baptized with, and how am I straitned until it be accomplished,* Luke 12. 50.

And when the Mother of *Zebedee's* Children came to Christ, to desire that one of her Sons might sit on his Right-hand, and the other on his



his Left in his Kingdom, he answered and said, 1695.  
*Ye know not what ye ask; are ye able to drink of the Cup that I shall drink of, and be baptized with the Baptism that I am baptized with? They said, They were: He said, They should indeed drink of the Cup, and be baptized with the Baptism that he was baptized with, &c. Mat. 20. 22, 23.*

Oh! this Cup was a Cup he prayed to the Father, *That if it was possible might pass from him; nevertheless, says he, not as I will, but as thou wilt.* And again, *Oh Father! If this Cup may not pass from me, except I drink it, thy Will be done, Mat. 26. 39, 42.*

And in *Luke 22. 43, 44.* There appeared an Angel unto him from Heaven strengthening him, and being in an Agony he prayed more earnestly, as his Sweat was as it were great Drops of Blood falling down to the Ground.

Oh! Conder this Baptism, all that read this, and see if you have been baptized with it, and have drunk of this Cup, yea or nay? for you may plainly see, this was a Baptism, that neither dipped our Saviour into Water, or any other outward liquid thing, but into deep Sorrow, Grief and Bitterness of Soul.

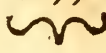
And I desire my Reader to take notice, that *Paul to the Romans, Chap. 6.* speaks of being Baptized into Christ, and into his Death; and I declare it, all those that are baptized by one Spirit into one Body, they are Partakers with Christ, and his Body the Church, of his and it's Sufferings; but said the Apostle further, *If ye suffer with him, ye shall also reign with him, &c.*

Now see how deeply our Lord Jesus Christ was plunged into deep Sufferings, Agony and Sorrow; so that he prayed earnestly, and sweat Drops as it were of Blood, falling down to the Ground, and much more, read all his Sufferings  
on

1695. on the Cross and elsewhere; Is not this rightly called a Baptism, a deep Dipping or Plunging? when he said, *My God! My God! Why hast thou forsaken me?* So he was baptized for the Dead, Death being come over all, for that all had sinned; so he suffered for us, the Just for the Unjust, that he might bring us to God; and they that take up his Cross deny themselves, and follow him, and share with him of his Cup, of his Sufferings, and of his Baptism.

So I hope I need say no more of this, to shew there is a Baptizing, Dipping or Plunging into other things besides Water; and that this, and not outward Water, tends throughly to wash, purge, purifie, and make clean the Soul, Spirit and Bodies of Men and Women, and bring them to be Vessels of Honour fit for the Master's Use and Service: So hear is neither Need nor Ground for Sprinkling at all, no, neither Dipping nor Plunging in Water, nor any lasting Command or Institution, that can be shewn; though we grant some Apostles did use Water-Baptism for a time, not seeing fully through things at first, as they did afterwards, yet they had no Command for it; for Christ himself baptized none with Water, nor gave his Apostles any Commission to do it, so that after some time that they grew up to Man's State in Christ Jesus, they came to see, as *Paul* saith, *When I was a Child, I spoke as a Child, I thought as a Child, I understood as a Child; but when I became a Man, I put away Childish things;* and then they more fully preached Christ, the Substance, and that in him all Fulness dwelt; and that Christ was not now *entred into the Holy places made with Hands, which are Figures of the true, but into Heaven it self, now to appear in the Presence of God for us*, Heb. 9. 24. And Verse 14. *The Blood of Christ, who through the Eternal Spirit, offered*



*ferred himself without Sp<sup>t</sup> to God, purge your Con-* 1695.  
*sciences from dead Works to serve the Living God ;*   
So that it's clear, Christ is not in the Figures,  
but in Heaven it self; and they that enjoy him,  
are where he is, and have their Conversation there,  
where he sits and Reigns ; so the Substance is come,  
and is preached and testified of, to whom the  
Prophe<sup>s</sup> bare witness, and testified before-hand  
of his Sufferings, and the Glory that should  
follow.

This is he that knows every State, and is the  
End of every Type, Figure and Shadow, as *Pe-*  
*ter* saith, speaking of *Noah's* Ark, 1 *Pet.* 3. 21,  
22. wherein few (that was Eight Souls) were saved,  
comes now to shew, that even as the Ark saved  
them, so the Antitype, Baptism, now saveth us.  
What Baptism? I answer, That Baptism of the  
Spirit, or being baptized into that which saves us  
now from the Deluge of Sin, which destroyeth the  
World now ; even Baptism into Christ, into his  
Name, for there is no other Name given, by  
which we can be saved; this, I say, saves Men as  
fully now from Sin, and so from Death, as *Noah's*  
Ark saved him and those that were with him,  
from the Flood that then destroyed the Old  
World ; and as *Peter* further saith, *Not the put-*  
*ting or washing away the Filth of the Flesh, but the*  
*Answer of a good Conscience towards God, by the*  
*Resurrection of Christ Jesus, who is gone into Hea-*  
*ven, and is on the Right hand of God ; Angels, Au-*  
*thorities and Powers being made subject unto him ;*  
and what, Must not Types and Figures give way  
to him? Doth not *Peter* clearly shew, it was  
not outward Washing the Filth of the Flesh,  
but the Cleansing of the Heart and Conscience?  
For he saw plainly beyond the outward Water-  
washing, to the inward Washing with Water, by  
the Word Christ Jesus, that he might present  
unto

1695. unto himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy, and without Blemish, *Ephes. 5. 26, 27.*

So here is a Washing that exceeds *Moses's Laver*, and *John's Jordan-washing*, for it makes clean the Inside, and these are inward *Jews*, or *Jews inward*; for as they were not *Jews*, that were *Jews outward*, who only had the Type or Figure, and came no farther, but were of the Synagogue of Satan; no more are they *Christians*, that were only so outward: And though they say they are *Christians*, yet they are unregenerate, unclean within, unwashed with the Blood of Christ; yea, they are of the Synagogue of Satan, *Rev. 2. 9.* And so it was called Blasphemy of old, as you may see in this Scripture, to say, They were *Jews*, and were not; And what is it now? Doth it not blast the Fame of Christ Jesus and his great Name, for Men to say, They are Christians, and are not?

Oh! Therefore take Christ's Counsel, come unto him, be baptized of him, washed by him, sanctified by him, made new Creatures in and by him, and be Disciples, Followers, Subjects and Obeyers of him; so that whatever he bids you do, ye may do it in his own Name, and dwell in his kingdom of Righteousness and Peace, and Joy in the Holy Ghost; for all outward Dipping and Sprinkling in or with Water, leave Men and Women out of the Kingdom of God, short of the Enjoyment of God, short of Eternal Life, short of Power to become Sons of God, short of Mount *Sion*, the City of the Living God, the Heavenly *Jerusalem*, short of the innumerable Company of Angels, and of the General Assembly and Church of the First-born, which are written in Heaven; and of the Spirits of just Men made perfect, and of Jesus the Mediator of the New Covenant, and of the Blood of Sprinkling, (mark; not Water) sprinkling,



ling, that Blood that speaks better things than that of *Abel*. 1695.

See now that ye refuse not him that speaks from Heaven, for he speakswith Authority, and not as the Scribes, Hypocrites and High-Priests; for if they *Escaped not, that refused him that spoke on Earth, much more shall not we escape, if we turn away from him that speaks from Heaven, whose Voice then shook the Earth; but now he hath promised, saying, Tet once more I shake not the Earth only, but the Heavens also; and this Word, Tet once more, signifies the Removing of those things that are shaken, as of things that are made; that those things that cannot be shaken may remain; so that those things that are made, and are shakeable things, though they be Heavens, if shakeable, if made, they give place to the new Heavens, in which dwells Righteousness, that cannot be shaken; so the Rock of Ages, the sure Foundation; the durable Riches of the Gentiles, the lasting Treasure, the Life that's Eternal, the Son that abides in the House for ever; he remains for all the Ends of the Earth to look unto and be saved; for all Nations to flow unto and be safe, who hath all Power in Heaven, and in Earth; therefore all People that read this, be exhorted to turn in all their Minds to the Appearance of Christ in all your Hearts, and come unto him in Spirit, for he appears by his Spirit in your inward Man, and lets you see your States and Conditions, lets you see all your Thoughts, Words, Deeds, secret Lusts and vile Affections, if ye give heed unto it; for he is the true Light that enlightens every Man coming into the World, and makes all things manifest that are reproveable, lays open all the hidden things of *Esau*; yea, all things are naked and bare before him with whom we have to do; this is the Word nigh, even in our Hearts and Mouths,*

which

1695. which you ought to hear and obey; this is him that is the Saviour of the Soul, and washes it in his own Blood, and makes it clean, white and comely in his own pure Eye; this is he that sent forth his Apostles, and went with them, was their Strength, Power, Wisdom, yea all in them, and all to them all.

And you are hereby invited and called unto, to come unto him and receive him into your Hearts and Souls, that you may receive Power to become the Sons of God, and be deeply affected and plunged into him, into his Name, his Power, his Spirit, his Life, his Love, his Meekness, his Patience, his Purity, his divine Nature, his Glory.

Come People, here is a Baptism that is more than all Figures, Types and Shadows; Oh! Do not sit at ease in an unclean State, short of this Baptism, for here is Help for you, and it's laid upon him that is mighty to help you and save you to the utmost, if you will but come to God by him; but if ye refuse him, and think to go to God by weak Elements, that melt away before the Lord, as he comes to take place in the Hearts of Men, you will find, by sad Experience, that they can never bring you to God, nor fit you for his Kingdom; but this Baptism into Christ, into his Name, endues Men with Power, according to Christ's Promise, *Ye shall receive Power after the Holy Ghost is come upon you*, Acts 1. 8.

*Secondly*, It enables Men to be Witnesses unto Christ Jesus, unto his Appearance in them, and the Power of his Resurrection, to raise them up in him, as it did to *Paul*, Acts 26. 16.

*Thirdly*, It enables Men to pray in the Name of Christ, so as what they ask God gives unto them, according as Christ said, *John* 16. 23.

*Fourthly*,



*Fourthly*, It cleanseth both Heart and Conscience, and inside of Men and Women; it purges, fans and purifies the Floor or Heart of Man thoroughly, and takes away Sin, *John* 1. 29. *For the Father loveth the Son, and hath given all things into his Hand*, *John* 3. 55. yea, *All Power in Heaven and in Earth*, *Mat.* 28. 19. 1695.

*Fifthly*, It impowers Men to become Sons of God, and to call God Father, and Jesus Lord, in Truth and Righteousness, *Gal.* 4. 6.

*Sixthly*, It makes Men one in Christ Jesus, according to Christ's Prayer, *John* 17. 11, 20, 21. and *Gal.* 3. 27, 28. *1 Cor.* 12. 13. *1 Cor.* 6. 17. *Ephes.* 4. 3.

*Seventhly*, It brings Men to know the Love of God in them, in their Hearts, *John* 17. 12.

*Eighthly*, It makes Men new Creatures, true Jews, true Christians, and brings Men to know the old Man crucified with his Deeds, *Rom.* 6. 6. *2 Cor.* 5. 17. *Gal.* 6. 15.

*Ninthly*, It makes Men free from Sin, sanctifies them, washes and justifies them, who are in the Name of our Lord Jesus Christ by his Spirit, *1 Cor.* 6. 11. *Rom.* 6. 18, 22.

*Tenthly*, It saves them that have it, and none can be saved but such as have it; for there's no Salvation in any other Name, *Tit.* 3. 5. *1 Pet.* 3. 21. *Acts* 4. 12.

*Eleventhly*, It makes Men Temples for God, to dwell in; and brings Men to see God, being made pure in Heart, *Mat.* 5. 8. *1 Cor.* 3. 16, 17. and chap. 6. 19.

*Twelfthly*, It enables Men to worship God aright in Spirit and in Truth, according to his Will; and none else, but they that have this Baptism, can. *John* 4. 24. *Phil.* 3. 3.

*Thirteenthly*, It brings Men to know a new Name, and the white Stone that hath the new Name

1695. Name in it, that none knows but him that hath it, *Rev.* 2. 17.


*Fourteenthly*, It enables them to overcome, and brings them to inherit all things, to know God to be their God, and they to be his People who have this Baptism, *Rev.* 21. 7.

And *Lastly*, It fits Men for every good Word and Work, brings them out of the Kingdom of Satan, into the Kingdom of God, Righteousness and Peace, and Joy in the Holy Ghost, and so to live in Unity, Fellowship and Communion with God, and one with another, and to be alive unto God through Jesus Christ, in him to live unto the Lord, and when they die to die in the Lord, so that living and dying they may be the Lord's, *Rom.* 14. 8. *Acts* 26. 18. *Col.* 1. 10, 11, 12, 13. 1 *John* 1. 3, 7.

I might go on further, to shew how it brings Men to grow in Faith, and to overcome the wicked One, and to overcome the World, and to be Conquerors, and able to do all things through Christ, who has all Power, &c. in and by whom we have Redemption, and Forgiveness of Sins, even through his Blood; for he that spared not his only beloved Son, but gave him up freely a Ransom for us all, he also (with him) freely gives us all things, Glory be given to him for ever! *Amen.*

Thus I have endeavoured, for the Information of true Enquirers, to shew what *Christ's Baptism* is, and how Men are made Instrumental in the Lord's Hand, and enabled by him, to perform the Work and Service he employs them in, how they are made true Preachers or Teachers, so as to *Baptize Into* the Name of the Father, Son, and Holy Ghost; for the Life of a true Disciple of Christ, a true Christian, is of a Discipling, Teaching Nature; for he is as *Noah* was a Preacher



er of Righteousness, in the Spirit, Life, Power, 1695.  
or Name of Jesus in his Day, Age and Generation;   
and in the Name, is an Honourer of the Name  
and Power of God, and shews it forth to others,  
yea, before all Men, that he lives not in his own,  
or by his own Power, Strength or Wisdom; but in  
the Name of Christ; and knows Christ to be his  
Strength, and is what he is in the Lord, without  
whom he is nothing, nor can do any thing, see  
*Acts* 16. 16, 18. compared with *1 Cor.* 1. 17. See  
what the Apostle was sent to do, in order to turn  
Men from Darkness unto Light, and from the Pow-  
er of Satan unto God, *Ephes.* 4. read the whole  
Chapter, and see who it was, that fitted and fur-  
nished them for every good Word and Work.

---

---

S

Some-

1894  
The New York Public Library  
has the honor to acknowledge  
the receipt of the  
above volume from  
the Library of the  
City of New York  
and to express its  
appreciation of the  
gift.



1695.  


Something concerning the  
**Lord's SUPPER,**

SO CALLED.

**I** Have searched the *Four Evangelists, Matthew, Mark, Luke, and John*, and the rest of the New Testament thoroughly, concerning this Matter, about which many Professors are so hot and zealous; and I do not find plain and substantial Ground for what they so earnestly contend about: I also observe, it is not long since many suffered Martyrdom here in *England*, because they believed not as the *Roman Catholicks*, so called, did believe, in *Q. Mary's Days*; and I remember, the *Presbyterians*, in the Time of *Oliver Cromwel*, were very strict about it, and examined People of their Faith, Hope, and such like; and whom they liked, or approved of, were admitted; but after a short time, they left their Flocks, fled away, and were silent; Then in came the Surplice-Men, and they were for having all to come and take Bread and Wine with them; but the other sort were only for admitting such, as they, upon Examination, judged worthy: But some of both cry out against the *Quakers*, (so called) because they do not come under their Ministry of this Ordinance, so called; and say, we deny the Lord's Supper, or coming to the Lord's Supper; and therefore do they rage against us very sore. And I see many People are too willing to lie at ease in a dead State

1695. in Sin, and are not concerned in Heart, to seek unto the Lord for Wisdom and Understanding; yet for the sake of all such as truly desire to know the Things that do belong unto their Peace, do I send forth these Lines.

And First, I affirm we do mightily rejoice in Heart, Soul and Spirit, to meet one with another at the Lord's Table, where we meet with the Lord, and receive at his Merciful Hand, the true and living Bread that comes down from above; tho' we are not in Communion with them, at that which is called of Men the Lord's Supper, and sold by the Priest as such, for these Reasons;

I. We find that our Lord Christ took Bread at Supper, blessed it, broke it, and gave it to his Disciples; but that he said, This is a new Ordinance, which I now erect instead of the Passover, that shall be observed to be eaten at, after the Priest hath done his Forenoon's Preaching, before you go to Dinner, this I find not; no, nor that those that would stay and eat some of it should pay Two-pence, and those that would not, should pay likewise, eat or not eat, pay you must; this we find nothing of.

We find *Matthew*, *Mark*, and *Luke*, calls it the Passover; and the Passover which was kept or held seven Days, must needs admit of Suppers as well as Dinners; and if it was the Passover, How then doth it belong to us, or enjoin us to keep up a small part of the outward *Jews* outward Passover? This I cannot understand, seeing Christ our Passover, as the Apostle said, is Sacrificed for us; and so we have no occasion to use the Type, because the Antitype is come, and has given us a Mind to know him that is true, and we are in him.

But



But to make it appear, that all the Apostles 1695.  
 call it the Passover, let us hear them speak them-  
 selves, *Matt.* 26. 17. 'The Disciples came to Je-  
 'sus, saying, Where wilt thou that we prepare  
 'for thee to eat the Passover? And he said, Go  
 'into the City to such a Man, and say unto him,  
 'The Master saith, My time is at hand, I will  
 'eat the Passover at thy House with my Disci-  
 'ples; and the Disciples did as Jesus had com-  
 'manded them; and they made ready the Pass-  
 'ver. And Verse 26, 27. 'As they were eating,  
 'Jesus took Bread and blessed it, and gave it to  
 'the Disciples, and said, Take, eat, this is my  
 'Body; and he took the Cup, gave thanks, and  
 'gave it to them, saying, Drink ye all of it; for  
 'this is my Blood of the New Testament, which  
 'is shed for many, for the Remission of Sin; but  
 'I say unto you, I will not drink henceforth of  
 'this Fruit of the Vine, until that Day when I  
 'drink it new with you in my Father's Kingdom.  
 Now from all this, that *Matthew* saith, it's very  
 clear it was the Passover which is here spoken  
 of, and so plain, that he that runs may read,  
*Mark* 14. 12, 13, 14, 15, 16. 'The first Day of  
 'Unleavened Bread, when they killed the Pass-  
 'ver, his Disciples said unto him, Where wilt  
 'thou that we go and prepare, that thou may'st  
 'eat the Passover? He sendeth two of his Disci-  
 'ples and saith, Go ye into the City, and there  
 'shall meet you a Man bearing a Pitcher of Wa-  
 'ter, follow him wheresoever he shall go in; say  
 'to the good Man of the House, the Master saith,  
 'Where is the Guest-Chamber, where I shall eat  
 'the Passover with my Disciples? And he will  
 'shew you a large upper Room, furnished and  
 'prepared, there make ready for us; and they  
 'went and found as he had said, and they made  
 'ready the Passover; and as they did eat, Verse

1695. ' 22. Jesus took Bread, and blessed it, broke it, and gave to them, and said, Take eat, this is my Body; and he took the Cup, and when he had given Thanks, he gave it to them, and they all drank of it; and he said unto them, This is my Blood of the New Testament, which is shed for many; Verily, I say unto you, I will drink no more of the Fruit of the Vine, until that Day, that I drink it new in the Kingdom of God; here it is also called the Passover, and *Luke* 22.7, 8, 9, 10, 11, 12, 13. thus far the same with *Mark*; but in Verse 15 Christ said unto them, ' With Desire have I desired to eat this Passover with you before I suffer, Verse 16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God; and Ver. 17. He took the Cup, and gave Thanks, and said, Take this, and divide it amongst your selves; for I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.

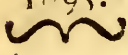
Now these three are full to the Matter, concerning the last Time Christ was with them at the Passover, and their last eating of it was at Supper: And now, seeing Christ said, that he would eat no more of it, until it was fulfilled in the Kingdom of God; nor drink any more of the Fruit of the Vine, until the Kingdom of God should come: Pray let me ask this, Is the Kingdom of God come, yea or nay? Doth Christ Reign, Rule, and sit as King over all? Or is *Moses* and *John's* Baptism yet in place, yea or nay? And if the Kingdom of God be come, which the Apostle saith, stands not in Meats, Drinks, and divers Washings, but in Righteousness, Peace and Joy in the Holy Ghost; then I ask, Is the Passover fulfilled, yea or nay? If it be, then he is worthy, and ought to have place, that fulfilled it; for he (*viz.* Christ) is our Passover. Is he?

Then



Then *Moses's* Passover, that had the Paschal 1695.  
 Lamb, Unleavened Bread, and the Cup of the Fruit of the outward Vine, is not our Passover; no, that was the *Jews* outward, and was Temporal; but Christ the Lamb of God, the Bread of Life, that gives Living Water, and new Wine of the Kingdom, that's Spiritual; he is the Passover of the Inward, Spiritual *Jew*, that hath no Confidence in the Flesh, but worships God in Spirit; neither doth he know Christ after the Flesh, but after the Spirit, who is the Second *Adam*, the Lord from Heaven, a quickening Spirit; so Christ's Kingdom is come, and set up, and will come more and more. Oh! thy Kingdom come, thy Will be done on Earth, as it is in Heaven; and the least in the Kingdom is greater than *John*; well, and was *John* more than a Prophet? Yea, and *Moses* was a Prophet; How then is the least in the Kingdom greater than *John*, and so consequently greater than *Moses*? How? Answer, In relation to their Ministry or Service; for both *Moses* and *John* served, with outward Ordinances, Observations, Types and Shadows, Ceremonial Rites and Figures; but the least in the Kingdom, which stands not in Meats, &c. their Ministry and Service, is in and by the Power, Spirit, Life, Light, Love, Wisdom and Divine Vertue of Christ Jesus; and those that eat and drink now with Christ, they are such as know their Kingdom come, and are in the Kingdom of Heaven, under the Command of Christ Jesus, who is King of Righteousness, and Prince of Peace; and is to be heard, truly followed, and obeyed in all Things.

But as I said, these three, viz. *Matthew*, *Mark*, and *Luke*, speak much alike in this Matter; and it's worth noting, that *John* the beloved Disciple, neither begins, nor goes through out in his Te-

1695.  simony, as they did, but was more Spiritual and Mysterious; and when he comes to speak of the Supper, he passeth it by thus, *John* 13. 1, 2, 4. ' Now before the Feast of the Passover, when ' Jesus knew that his Hour was come, that he ' should depart out of this World unto the Fa- ' ther, having loved his own, he loved them to ' the End; and Supper being ended, Verse 3, 4. ' Jesus knowing that the Father had given all ' Things into his Hands (mark that) and that ' he was come from God, and went to God, he ' riseth from Supper, and laid aside his Garments; and so goes on to shew how he washed his Disciples Feet, and what he said unto them, was very much for enjoining them to wash one another's Feet, but saith not one word further, at this time about the Supper, that I find; which I believe *John* would not have omitted, had it been so, that he had known that his beloved Master had intended it should have been observed to the End of the World; but it's very clear, it's called the Passover by them all, and therefore fulfilled, and passed away, and gives place unto him that fulfils it, and all the whole Law, concerning Ordinances and outward Observations.

3. It's very clear this Supper was a part of the Passover; and so the Bread here spoken of, must needs be Unleavened Bread, Passover-Bread; pray have those that sell Bread now, any of this Bread to sell or give, for this was that Bread and that Cup that had figured out his Body to be broken for them, and his Blood that was shed for them? And as that Bread was broken and given to the outward *Jew*, so is his Body broken and given to the inward *Jew*; and as that Wine was poured forth into the Cup, and given to the outward *Jew*, so is his Blood poured forth and given to the inward *Jew*, to the making of his Heart glad.



So as the outward *Jew*, who came out of outward *Egypt* and Bondage, fed on the Paschal Lamb, so the inward *Jew*, who comes out of inward Spiritual *Egypt* and Bondage, feeds on the Lamb of God as their Passover; and as *Israel's* Enemies were washed away in the red Sea, so are the Christians inward Enemies, viz. the Sins of the inward *Jew* washed away in the Blood of the Lamb of God, who washeth his People with, or in his own Blood.

4. When *John* comes to speak of what Christ spoke to the *Jews*, and the People, that he had fed with Five Barley Loaves and Two Fishes, he relates how Christ bad them not to labour for the Meat that perisheth, but for the Meat that endureth unto everlasting Life, which the Son of Man said he should give, (mark should give) not sell unto you; for him hath God the Father sealed; and Verse 32. *My Father giveth you the true Bread from Heaven*, but *Moses* gave them not that Bread from Heaven.

Again, the Bread of God, is he that cometh down from Heaven, and giveth Life unto the World. Again, Verse 35. *Jesus said unto them, I am the Bread of Life; he that cometh unto me shall never hunger, and he that believes on me shall never thirst.* Again, *If any Man eat of this Bread, he shall live for ever; and the Bread that I will give is my Flesh, for the Life of the World; and except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you; whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed; he that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him.*

Now consider that Bread that *Moses* gave, they that eat it died, but he that eats of the Bread  
that

1695. that Christ giveth shall never die. Pray let me ask, What is the Bread that you break, is it Living Bread? Or is it Unleavened Bread, Passover-Bread? If it be not Unleavened Bread, it is not Passover-Bread; and if so, then not the Bread that Christ at Supper broke, bless'd, and gave; and if not that Bread, then where's your Foundation for your Bread?

5. If it be not that Bread, are you sure that Christ's Blessings goes along with it? For I am sensible, many live very wickedly, that eats of the Bread the Priest sells, and drinks of the Cup the Priest sells, both before and after, and there's no Appearance of eternal Life; and if it were Unleavened Bread, such as they eat at the Passover, such as Christ bless'd, brake, and gave them; yet it is not Living Bread, nor can it give Life eternal to them that eat it: And therefore in the last and great Day of Feasting of this Bread and Wine, Jesus stood up and cried, *If any Man thirst, let him come unto me and drink: He that believes on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water: But* this spoke he of the Spirit, not of Elementary Water, which they that believed on him should receive; for the Holy Ghost was not yet given, because Jesus was not then glorified.

6. But now Jesus Christ is glorified, and the Holy Ghost is given; then whither must we now go? Must we yet run to *Moses* for the Bread that perisheth; or to *Christ* for the Bread that endures to Everlasting Life? Must we that believe on Christ, and know the Holy Ghost is given, even the Spirit of Adoption, by which we cry, *Abba, Father*, and that God hath glorified his Son Jesus Christ; I say, Must we now go to *Moses* for Water? Or to *John* either? Did any but Christ, or can any other than Christ give us this Living Water?



Water? (If not) then let us go unto him, who 1695.  
 is faithful, that promised, that we may drink of  
 the Water he gives; all drink into, or of one  
 Spirit. Oh! that Men did know this Living  
 Bread, and this Wine, or Living Water: Then  
 they would say, Lord, evermore give us of this  
 Bread, and of this Water, that we may eat and  
 drink in thy Kingdom, and live for ever.

For they that know this Bread, they know it  
 by eating of it; and so they taste of the Good-  
 ness of the Lord, and of his Divine Sweetness:  
 This Knowledge is Experimental; as the Child  
 that sucks the Breast of its Mother, tho' it knows  
 neither Tongues nor Languages, yet it knows  
 the Milk of the Breast is good; for it feels, and  
 tastes, and feeds of it, and is nourished by it,  
 and enabled to grow from Stature to Stature.

So none but *New born Babes* are thus fed and  
 nourished; such as live and abide at the Breast  
 of Consolation, and have free Access unto it, and  
 feel it freely come in upon them, and know it  
 made bare unto them: Oh! These are sensible of  
 the Love of God, and lean upon Jesus's Breast,  
 upon their Beloved, that hath brought them up  
 out of the Wilderness, unto his holy Hill, that is  
 exalted above all the Hills, and coming up a top  
 of all the Mountains; this is the Mountain of the  
 Lord's House, the House of the God of *Jacob*,  
 unto which the weary and heavy laden in all Na-  
 tions run, and find rest unto their poor Souls.

7. But why are the Professors of our Age so la-  
 borious for outward Bread? Is it not Bread that  
 perisheth? (If so) Christ said, *Labour not for the  
 Bread that perisheth, but for the Bread that endures  
 unto Everlasting Life, which the Son of Man shall  
 give unto you,* John 6. 27.

Was not the Unleavened Bread (that *Moses*  
 gave) Bread that perisheth? And pray, wherein  
 doth

1695. doth Christ exceed *Moses*, if he give them not Bread that far excels *Moses's* Bread? I tell you, Our Spiritual *Moses* is come, that far exceeds Temporal *Moses*, as the Substance exceeds the Type or Shadow; and he gives us Spiritual Bread, and Spiritual Drink, the same that *Moses*, and all that was with him in the Cloud, and in the Sea, did eat and drink of; as the Apostle affirms, 1 Cor. 10. 2. *For they all eat of the same Spiritual Meat and did all drink of the same Spiritual Drink, for they drank of that Spiritual Rock that followed them, and that Rock was Christ.* Now, it's clear from this Apostle, he was Preaching of Spiritual Meat and Drink to them, and the Spiritual Rock, Christ; and said, *They* (meaning *Moses*, and all that was with him) *did all eat of the same*; What? The same *Spiritual Meat and Drink*, that the Apostle and Disciples of Christ did eat and drink of: Then, if the same, it is Spiritual, not Outward or Temporal Meat and Drink, but Spiritual: Here's the Meat indeed, and the Drink indeed, Christ spoke of, as aforesaid. Now let us come a little farther in this Chapter, Verse 14, 15, 16, 17. *Wherefore, my dearly Beloved, flee from Idolatry; I speak as to wise Men, judge ye what I say: The Cup of Blessing which we bless, Is it not the Communion of the Blood of Christ? The Bread which we break, Is it not the Communion of the Body of Christ? For we (mark, we) being many, are one Bread and one Body; for we are all Partakers of that one Bread.* Now, here I might say something to wise Men; but not to the Wise and Prudent of this World, for they will not receive it. But let me ask, Wherein stands the Communion and Unity of Christ's Followers? Is it not in Christ? And are they wise Men that live in an outside, formal Profession of Christ, and do not partake of the Flesh and Blood of Christ, do not eat



eat of this Spiritual Meat, and drink of this Spiritual Drink here spoken of in the Chapter aforesaid? For I am certain, none but wise Men know what it is; that is, they who are made Wise by, or with the Wisdom that's from above. And it's very lamentable to behold, that any should be so asleep, as to think they eat and drink, and be contented; altho' they find, they are empty of Christ, (who is this Spiritual Rock, whose Flesh is Meat indeed, and whose Blood is Drink indeed) are empty of his Life, Power, Virtue, Spirit, Wisdom, Righteousness, &c. These sit in Darkness, and see no Light; for they that sleep, sleep in the Night; and they that are drunk with the Fruits of the wild Grape, (or blind Opinion of wild-headed *Edomites*) that are hunting in their airy, earthly Wisdom, amongst the *high Notionists*, who have been greatly exalted in the dark Night of Apostacy, these are drunk in the Night.

But let me ask a little further: Pray what is this Cup of Blessing? Is it an outward Cup? (if so) Then why cannot Men that drink of this Cup, drink also of the Cup of Devils? And pray, What is the Table of the Lord? Is it outward? (If so) Then why cannot Men partake of the Lord's Table, and the Table of Devils? Consider it; for the Table of the Lord is Spiritual, and none but Spiritual Men can partake of it: *The Natural Man knows not the Things of the Spirit of God; neither indeed, said the Apostle, can he, for they are spiritually discerned*; and therefore only discerned by the Spiritual Man, in whom the Spirit of God dwells; see 1 Cor. 2. 9, 10, 11, 12, 13, 14, 15. God, who is a Spirit, hath a Spiritual Table, furnished with Spiritual Meat, and with Spiritual Drink; for all his Spiritual Babes, Sons and Daughters, who are born of the Spirit, and have Food provided for them, according to the

1695. the Nature of the Seed they are born of: For the Birth being Spiritual, it must needs be granted, that the Meat and Drink it feeds upon must needs be Spiritual also; Else how can it agree or suit with the Nature of this Birth? For God is a God of Order, and hath placed all things in good Order, both in Heaven and in Earth; so that there is no Communion between the Spiritual and the Natural Man, neither can they feed together: For every Creature hath its Food according to its Nature. The Fish of the Sea cannot feed upon the Land, nor can the Beasts of the Field feed in the Sea; no more can the Children of God feed at the Table of Devils, nor can the Children of the Devil feed at the Table of the Lord, neither do they know it. Now, what is the Devil's Table? For I find Freedom to be a little plain: Let us see if we can shew wicked Men, that are the Children of the Wicked One, what their Father's Table is; and that we may do it in short, let us see who are his Children; for the Children's Food is according to, and suitable with their Nature. Now his Children are these, and called by these Names, 1 Cor. 6, 9, 10. *Unrighteous, Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, Malicious, Enviars, Haters of those that are good, Murderers, Deceivers, Haters of God, Proud, Inventers of Evil Things, Disobedient to Parents, without Understanding, Covenant-Breakers, without Natural Affection, Implacable, Unmerciful; who knowing the Judgment of God, that they who commit such Things are worthy of Death; not only do the same, but have Pleasure in those that do them, Rom. 1. 27. to the end: These, and all such as live in Lust, Pride, Lying, &c. shall not inherit the Kingdom of God and Christ; no unclean Man or Woman must enter that King-*



dom : So the Devil he hath a Table to feed these 1695.  
 at, (Where?) in the World, therefore all these  
 love the World : But the Love of God is not in  
 them ; neither do they love one another, but  
 love Self, and are self-ended, and love to obtain  
 their worldly Ends ; and when they shew in Ap-  
 pearance to love one another, it is for some self-  
 ish, worldly End : So the Devil feeds them with  
 worldly Things ; for he knows, they love the  
 Dainties of this World, worldly Honours, Plea-  
 sures, Profits, Riches, and Vanities ; so the  
 World is very taking with bad People of all  
 Sorts.

Now the Devil would have prevailed with our  
 Lord Jesus Christ to have fed at his Table, and  
 he shewed him his finest Dainties, the World,  
 and the Glory thereof, and offered to give it  
 him, if he would fall down and Worship him ;  
 but Christ fasted all the Forty Days he was in  
 the Wilderness, and did eat nothing. [mark that]  
*Mat. 4. 1, to 11.*

So it's clear, they, whose Minds are feeding  
 here, are Carnally-minded, live in the Flesh, to  
 the Flesh, have their Affections set on Things  
 here in the World, love the World ; these love  
 not God, cannot please God, nor feed, nor know  
 what it is to feed at the Table of the Lord ; nor  
 do they believe the People of God have such Pas-  
 tures to feed in, such a Table so spread, such a  
 Banqueting-house so full of Sweet-meats, and  
 Divine Spiritual Drinks, as they have, where  
 they sit together in heavenly Places in Christ Je-  
 sus ; who hath compelled them to come to the  
 Wedding-Dinner of the great King, and the Mar-  
 riage-Supper of the Lamb, every one having on  
 the Wedding Garment.

Oh!

1695. Oh! the Things of God are good and precious Things, durable, lasting Riches, yea, Everlasting; and they that are come to partake of them, these look not at Things that are seen, which are Temporal; but at Things not seen, which are Eternal, 2 Cor. 4. 18. For the *Alpha* and *Omega* is come, the First and the Last, the Beginning and the End.

Pray what is he, the Last, or the End of, if not of all Shadows, Types, Figures, and changeable Things as well as of Sin? For if Sin had never enter'd, these had not had place in the Church: And now he is come that takes away Sin; and where Sin is taken away, there he that was before Sin was, comes to be again in Man, as he was in the beginning. And, how was he then? Was there any Types, Figures, or Shadows then, whilst Man kept his State in which he was made, whilst Christ the Word, the Incorruptible Seed, was Head, Lord, King, and all in him? Then there was no outward Law of *Moses*; but that was added because of Sin, until the Seed *Christ* came again, to put an end to Sin, and finish Transgression, and bring in everlasting Righteousness again, Gal. 3. 19. So to him must the Types, Figures, yea, and the Law that was added, give place; and he only be exalted, for he is worthy; who not only bore our Sins on his own Body on the Tree, but the Curse of the Law likewise.

But some may say, *Paul* speaks of the Lord's Supper in 1 Cor. 11. 23. that what he received of the Lord, was that which he also delivered unto them: What was that? Why it was this: That the Lord *Jesus*, the same Night in which he was betrayed, took Bread; and when he had given Thanks, he broke it, and said, Take, eat; this is my Body, which is broken for you; this do in remembrance of



of me. After the same Manner, he also took the Cup, saying, This Cup is the New-Testament of my Blood; this do ye, as often as ye drink it, in Remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come. Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of Christ; but let a Man examin himself, and so let him eat of this Bread, and drink of this Cup; for he that eateth unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. 1695.

Now I desire to know, if any thing can be more plain, than that the Passover did shew forth the Lord's Death till he came; and as before, the breaking of Bread, the slain Lamb without blemish, and the Cup, Was not all this in the Passover, and shewed the Lord's Death till he came? But now he is come, and hath tasted Death for every Man; was dead, but is alive, and lives for evermore, Death hath no more Dominion over him; he died unto Sin, or for our Sins once; but he liveth unto God, yea, is God, and lives for evermore.

So that except Men (like the outward Jew) believe he is not come, How can they now live in the Use of that Figure, which shewed forth his Death till he came; well then, but did not this Apostle, and the Church of *Corinth*, come to the Lord's Table and Supper? *Answer*, They did some of them, but those that did Sup with him, must needs do it in the Kingdom of God; for he eat no more, nor drank no more, as he said he would not, till it was fulfilled in the Kingdom, and till he drank it new in his Father's Kingdom; so he is not to be Supped with in the Figure, out of the Kingdom; but they that Sup with him, Sup with him in his Kingdom; and

T

if

1695. if Men Sup with him, they must have him to Sup with, and are with him where he is, and behold his Glory, as the only Begotten of the Father, full of Grace and Truth; and so he is with them according to his Promise, to the end of the World; and if so, How then can they run from him to the Figure, that was in Use, and shewed forth his Death until he came? But now he is come, and is with them, and in them, and they in him; for this Apostle said, *Know ye not that your Bodies are the Temples of the Holy Ghost, and that Christ is in you, except ye be Reprobates?* 2 Cor. 13. 5.

How often doth the Scriptures speak of Christ's being in his People, and they in him? *John* said, The Son of God is come, and hath given us a Mind to know him, or an Understanding, that we may know him that is true, even in his Son Jesus Christ, 1 *John* 5. 20.

So that it seems contradictory in it self to say Christ is come, and yet to eat the outward Passover, which did but shew forth his Death until he came; and to do a thing in Remembrance of him, and yet be with him, and he with them; for he gives his People to inherit Substance; and as the Apostle said, *Heb.* 9. 24. Christ is not entered into holy Places made with Hands, which are Figures of the true, but into Heaven it self, now to appear in the Presence of God for us; so that Christ is not now in the Figures; and if Christ be not in them, What Vertue, Power, or Nourishment is in them? For he hath all Fulness dwelling in him, and if we partake not of his Fulness, What is it we can partake of, that can do us any good? And if all Fulness dwell in Christ, as the Scripture saith, Then what is there in Figures, Types, and Shadows? Surely these must needs be empty, if all dwell in Christ, and that



that he be all in all. Well might the Apostle say, 1695.  
*Let him that glories, glory in the Lord;* so that  
 all the Testimonies of the Apostles point and di-  
 rect to Christ, and testifie of him; and his Peo-  
 ple at this Day preach him: For after all his Suf-  
 ferings, Passion, Resurrection and Ascension; he  
 saith *Behold, I stand at the Door and knock; if any*  
*hear my Voice, and open the Door to me, I will*  
*come in unto him, and Sup with him, and he shall*  
*Sup with me,* Rev. 3. 20. *Open therefore, ye ever-*  
*lasting Doors, and let the King of Glory enter in;*  
*for he is Lord of Hosts, great and mighty; and if*  
*God be with you, Who can be against you?*

He is come to teach his People himself, there-  
 fore hear his Voice, and open the Door of the  
 Soul, and let him in, that ye may Sup with him,  
 and he with you; for it's he that giveth Living  
 Bread, and Living Water; and his Flesh is Meat  
 indeed, and his Blood is Drink indeed; they that  
 eat his Flesh and drink his Blood, dwell in him,  
 and he in them; and therefore these must needs  
 know he is come, for they Sup with him, where  
 there is Bread enough, and all Things are ready;  
 the Marriage of the Lamb is come, his Beauty  
 and Glory is beheld, the Day of his Espousals is  
 come, and his Beloved is come up out of her Wil-  
 derness State in a great Measure, and is made  
 ready for her Beloved, for he is adorned with his  
 Wedding Garments: O she is the fairest amongst  
 Women, no Church, nor Woman like her!

Her Glory is within; she feeds on hidden *Man-*  
*na*, and hath Meat to eat that the World knows  
 not of; therefore she tramples upon all transitory  
 things, and hath the Moon under her Feet; she  
 seeks not after the Glory of the Night, fine Ti-  
 tles, great Honours and rich Benefits, Places of  
 outward Profit, worldly Gain, earthly Treasure;  
 and fading Riches; no, no, her Beloved, to whom

1695. she is joined, and made one Spirit with, never valued these things, or sought after them, yet the World hated him, and therefore it hates his People, because they are not of the World, for if they were of the World, then the World would love her own; but because they are not of the World (Christ having chosen them out of the World) therefore the World hates them; even as *Cain* hated *Abel*, because *Abel's* Works were righteous, but *Cain's* were evil.

Oh! Therefore be intreated, all you that read these Lines, to leave the World; that is to say, be dis-jointed from it, and cleave not to it in your Hearts, Minds, Souls and Spirit, and return unto the Lord with your whole Hearts, Mind and Might, Souls and Spirits, and accept of his blessed Invitation: *All you that thirst, come unto me*, said he, *and drink*; this was in the last and great Day of the Feast, that Christ said after this manner.

And as the outward Feast drew then to an end, so the inward lasting Feast of fat Things was proclaimed; and as the Figure or Type was near it's Period, so the Substance or Antitype, Christ, the Bread of Life, the Passover of the spiritual Jew, was proclaimed: And had many known the Gift of God, and who it was that gave this free Invitation, and proclaimed it himself, for all to come that thirsted, surely they would have come then, and now also.

But, alas! there is too few that knows him, or thirsteth after him, especially of the Wise and Prudent of this World, nor of the great, rich, mighty, noble, learned Disputers of this World, who seek their own things, their own Honour, their own Exaltation, yea, their own Praise and Glory; not the Praise, Honour and Glory of God, nor the Things of Jesus Christ.

But



But come, remember before this, he proclaimed 1695.  
 by his Servant *Isaiah*; *Ho, every one that thirst-  
 eth, come ye to the Waters and drink, and ye that  
 have no Money, come, buy Wine and Milk without  
 Money, and without Price. Wherefore do ye spend  
 your Money for that which is not Bread, and your  
 Labour for that which satisfieth not? Hearken dili-  
 gently unto me, and eat ye that which is good, and  
 let your Soul delight it self in Fatness. Incline  
 your Ear, and come unto me; hear, and your Soul  
 shall live; and I will make an everlasting Covenant  
 with you, even the sure Mercies of David, Isai.  
 55. 1, 2, 3.*

Oh! what a tender Invitation is here pro-  
 claimed unto every thirsty Soul, even such as  
 have no Money! These are invited very sweetly.

But the Lord is grieved, and very sorely dis-  
 pleased with *Babylon's* Merchants, who have trad-  
 ed long, and have made themselves rich, great  
 and mighty, and have taken Money for that  
 which is not Bread, and the People have been so  
 unwise as to give it them, though they have been  
 empty of Living Refreshment, of Peace with  
 God, and true Satisfaction; and have been kept  
 in Bondage, have lain in Captivity, doing the  
 things they ought not, and leaving undone the  
 things they ought to have done.

Oh the long Complaints that have been put up  
 towards Heaven! And though they say, they  
 believe that *Christ* is come, that hath all Power  
 in Heaven and in Earth, and gives Power to all  
 that receive him, to become the *Sons of God*, even  
 them that believe in his Name, who are born of  
 God.

But, alas! People do not come to him, though  
 they be so very tenderly invited and reasoned

1695. with; as, *Why will ye give your Money for that which is not Bread, and your Labour for that which doth not satisfie?* What Advantage is this to your Souls? What Wisdom is there in doing thus, to give Money and Labour for that which is worth neither? As by long Experience many know,

Oh then! *Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, saith the Prophet, and he will abundantly pardon: Seek the Lord therefore whilst he may be found, call upon him whilst he is near; for he is come near, Who is given for a Leader and Commander to the People:* Read all the Chapter thro', and consider it, and compare it with chap. 53. And whilst Time is, embrace Christ Jesus; open the Door of thy Heart, and let him in; hearken to him, learn of him, be led, guided, commanded and ruled by him, and follow him, in order to know him, and where he feeds, and causes his Flocks to rest (in this glorious Day of God) at Noon, that thou may not be as one that turns aside from the Flocks of his Companions.

JOHN GRATTON.

THE



1695.  


T H E

## P O S T S C R I P T.

**I**T hath often grieved me to hear and see how poor ignorant People are carried away by their Blind Leaders, to feed amongst Swine, that wallow in the Mire and Dirt of Sin, and are content with dry, husky Shells of empty Profession, and are Zealous for that which they have no Scripture for, nor do profit by.

So these two things, *viz.* Water-Baptism, and Bread and Wine, I find are greatly *Adored*, as tho' by these the People had great Benefit; but if we look into their Lives and Conversations, it doth not at all appear.

So it fell weightily upon me, to write what the Lord would please to enable me, about these things: For as they are used now, they are not so much as rightly imitated, by any of those that use them, neither the Lord's last Supper at the outward Passover, nor yet the Baptism of *John*; but as to Supping with the Lord, and being Baptized into his Name, this I find few that know what it is.

Therefore was my Desire a little more earnest to set Pen to Paper, and in Plainness shew, what the Name of Father, Son and Spirit is, and what

T 4

they

1695. they do that baptize into it: And also, what they are who Sup with Christ; not now seeking him in Figures, but can say, they have found him elsewhere.

I heartily pray it may be of Service to all that read it, and of Hurt to none; for God doth know, I desire the Welfare of all Mankind, who am a poor despised Servant of Jesus Christ.

J. G.

---

THE



T H E  
*Clergy-Man's Pretence,*  
O F  
Divine Right to TITHES,  
Examined and Refuted.

B E I N G  
A Full ANSWER to *W. W's Fourth*  
*Letter*, in his Book, Intituled,  
*The Clergy's Legal Right to TITHES asserted.*  
To which he hath also annexed,  
*A Justification of the Divine RIGHT,*  
Erroneously so called.

---

By JOHN GRATTON.

---

*In the New Law, neither Christ, nor any of his Apostles took Tithes of the People, nor commanded the People to pay Tithes, neither to Priests, nor to Deacons. William Thorp, in Fox's Acts and Monuments, Vol. 1. pag. 611.*

---

L O N D O N: Printed and Sold by the  
Assigns of J. Sowle, at the Bible in George-Yard  
in Lombard-Street, 1720.

On the 1st of June 1864

At the Court of Sessions

in the County of Middlesex

Before the Hon. Mr. Justice

at the Court House

in the City of London

Present

The Hon. Mr. Justice

and



T O T H E  
R E A D E R.

Friendly READER,

**M**Y Writing and Publishing of this Book, was briefly occasioned thus: A Friend of mine refusing to pay *Tithes* to the Priest of the Parish, meerly upon the Account of his Faith and Conscience towards God.

The Priest wrote a Letter to him about it: The Friend, being a plain, honest, labourious Man, not used much to Writing, desired that either I or my Son should answer him: Whereupon I wrote a few Lines for him to the Priest, and sent them to my Friend; which, after he had perused, and approved, he sent them to the Priest.

after which he wrote again; and I answered that, and sent it to my Friend, and he to the Priest: Who wrote to me again; and I sent him an Answer to that also.

But not expecting my Letters should have been put in Print, I did not bestow that Pains upon them to be so full in every Particular, or to clear up Matters so plainly, as I might have done. And he finding, as he apprehended, some Shortness in them, and as he might conclude, his own adapted so well to his Design; he, unknown to me,

me, and contrary to common Justice, causes them to be printed, with a Fourth Letter of his, and sends a Book to my Friend, who transmitted it to me: Unto which, this is an Answer; which I desire thee to read without Partiality or Prejudice, and in a Charitable Mind towards both Sides.

It is Cause of Grief and Sorrow of Heart to me, to see so much of *Self*, and the *Love of Money*, which the Apostle said, *was the Root of all Evil*, abound in this Age, and so little of the Love of God appear; which the Apostle speaking of, saith, *It seeketh not it's own, suffereth long, is kind, envieth not, vaunteth not it self, is not puffed up*; yea, saith he, *It never fails: Prophecies shall fail, Tongues shall cease, Knowledge vanish away; but Faith, Hope and Love abide; the greatest of which three is Love*; or, *Charity*, 1 Cor. 13. And says he, *Follow after Charity, and desire Spiritual Gifts, but rather that you may Prophesie: He that prophesieth speaketh unto Men to Edification, Exhortation, and Comfort*, 1 Cor. 14. 1, 3. Where it is clear, that this *Prophefying*, here spoken of, was *Preaching* unto Men, in the Love of God, and as Ministers were enabled by spiritual Gifts, in the Power and Demonstration of the Holy Spirit: *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the Manifold Grace of God*, 1 Pet. 4. 10. And so doing, *the Body edifies it self in Love, and dwells in Love, Faith, Hope, &c.* And these three abide at this Day in the Body of Christ: *For by one Spirit are we all baptized into one Body, and all made to drink into one Spirit*, 1 Cor. 12. 13. And Faith works by Love, and gives Victory over the World; and standing in the Power of  
of



of God, and not in the Wisdom of Man, it brings Men to hope and confide in the Lord, who hath in Mercy bestowed his good Gifts upon them.

And as he spared not his own Son, but gave him freely for us all, so shall he also with him freely give us all things; so that if we are Christ's we are God's; the Lord is our Portion, we shall not want, nor need we fear what Man can do unto us.

So on Him alone, who is God over all, his People depend; to Him do they look, and from him only they have their Expectation: And having an Eye to him who is Invisible, and feeling his Love abide, they give up in Obedience to him; and when he bids them Go, they go; and when he bids them Do, they do it: So, blessed be his Name for ever! they have wanted nothing to this Day, that hath been meet and convenient for them; though deep Sufferings have attended them in several Places, with many Troubles, Exercises, &c. yet all work together for Good, to them that love God; and in what Estate soever they are, they have learnt therewith to be content: So that they take joyfully the Spoiling of their Goods, but never spoil any Man's; and rejoice they are thought worthy to suffer for Christ's sake, but never make any body suffer for his; but love all Men, and do as they would be done unto; never pretending to have Power over the Faith of any, nor offer to force them unto their Faith; for they know Faith is the Gift of God, and not of Man; and that it is not only given them from God to Believe, but to Suffer for his sake.

So they never offer to be as Lords over God's Heritage, or any thing of that kind: *But he that*  
*is*

*is greatest, is Servant of all; for their Greatness is not in outward Riches and worldly Power; for their Master's Kingdom is not of this World: But their Greatness is in their being more gifted with spiritual Gifts, and endowed with Power from above, to carry them on in the Work of the Ministry; whereby they become serviceable to all that believe and partake of the Faith and Love of God, who lives and abides for ever.*

*The Fruits of the Spirit, saith the Apostle, are Love, Gal. 5. And a Remnant can say, it is fruitful to this Day, praised be our God for ever! amongst and in them that live and walk in it. And I wish that all those, that say they believe, would receive it, being the Invitation is so large, that every one that will, may come, and take freely, Rev. 22. 17.*

*But if Men will not: For the world loves it's own; and if any Man love the World, the Love of God is not in him: I say, If Men will not receive the Holy Ghost, but resist, quench, despise, turn from it, and set it at nought; and yet after all, as we may see former Ages did, pretend still to be sent of God, and be Ministers of Christ, &c. 'tis no Wonder that such Men (as Jude and Peter speaks of) are Sensual, Selfish, Worldly, Proud, Covetous and Unmerciful; crying out, not unto God, but to the Great Ones of the Earth, Help, Help, Give, Give; for here are Men come abroad, a sort of People, that have Laws diverse from all People, neither keep they the King's Laws; so it is not for the King's Profit to suffer them: Let it be written, that they may be destroyed, Esth. 3. 8, 9. Here was that Spirit in Haman, which was for Destroying Man, Woman and Child;*



Child, which has appeared in divers Ages of the World.

But what Evil had they done? Why they would not bow the Knee, nor it seems worship proud haughty Man: For the Humble would not be worshipped, nor the Servants of God, nor Angels: But were they honest, true and Peaceable Subjects to the King? Yes: And so true, that *Mordecai* discovered two of *Haman's* People to be Traitors to the King; and *Haman* could not charge *Mordecai*, nor his People, in the least, with any thing of that kind, as appeared afterwards; but all that gave Offence was, their standing firm in their Obedience to, and worshipping of their God: But they were a peaceable People, and quiet in the Land, paid due Allegence unto the King, were very honest and just to all Men, without Respect to Persons; and the Lord shewed his Care of them, his own People, after all the false Accusations and Misrepresentations of *Haman*; and so wrought in the Heart of the King, that the King caused the Records to be searched, and their Loyalty and Honesty appeared; and the King's Heart turned to shew them Favour, that they were preserved.

Now God is the same at this Day, and is as All-sufficient as ever; and nothing shall befall his People, without his Providence: So that all his Servants may trust and confide in him; who has delivered, doth, and we hope will, deliver all that live in true Obedience unto him, and will give them of his good Spirit, and provide for them: So that neither Food nor Raiment, no, nor Grace, Glory, nor any good thing, will he withhold from them that walk uprightly; for his  
Love

Love is an everlasting Love, and his Mercies endure for evermore.

And they that keep his Commandments abide in his Love: Where the Love of God is, it will not be said to a Brother or Sister, that wants Raiment, or is destitute of daily Food, *Depart in Peace, be ye warmed and filled*; and not give them those things they need for the Body; see *James* 2. 15, 16. For, *God hath chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him.* Ver. 5. *But rich Men oppress the Poor, and draw them before the Judgment Seats.* Ver. 6. *Faith without Works is dead.* Ver. 7. *So God is Love: He that dwells in God, dwells in Love; and loves his Brother, whom he hath seen; Else how can he love God, whom he hath not seen?*

And here's the true Church, that is cloathed with the *Wedding Garment*: She hath put on Charity, a beautiful Robe indeed; and by this she is known to be the Lord's: She loves him better than either Silver or Gold; yea, better than either Husband, Wife, Child, Parents, or her own Life; or else she would not be worthy of him: And in this Love she serves him, and all that are his, yea, all the Sons and Daughters of Men; for they are his both by Creation and Purchase, and gives chearfully to the Needy; and God loves a chearful Giver.

And this is the Christian Liberty of Love; and it is glorious, the Heart is enlarged, here's no Force or Compulsion upon any: But those whom Christ sends out, *If they will not receive you, when ye depart, shake off the Dust of your Feet, for a Test-*



*Testimony against them* : But not a Word of Suing them at Law, and making them pay, whether they will hear the Hireling Priests or no.

Now while People kept in the *Love of God*, Jude 21. they built up one another in the most Holy Faith, and praying in the Holy Ghost; there were great Fruits of it brought forth, and special Care taken, that there was no lack; and one Church sent unto another, and Collections were made, and distributed as every Man had need, and none oppressed, on any hand.

And, Glory to God for ever! for he hath gathered a Remnant by his own revealed Arm, and the true Church is in God, 1 *Thess.* 1. and 2 *Thess.* 1. And in him she lives, and loves one another, and injures no Man; and the Law of the Spirit of Life, hath made the Faithful free from the Law of Sin and Death.

And what the Law of *Moses* could not do, Christ hath done, and doth; and so brings in perfect Love, that casteth out slavish Fear of Want.

And those that go not in the Love of God, but in the Love of Self, and the High Things that are in this World, these neither profit their own Souls, nor the Souls of others, nor do these get Victory over either the World or Sin, but are carried away of their own Lusts, and enticed, falling into divers Temptations and Snares, and many hurtful Lusts: And tho' when they come at the last Day, which Christ speaks of, and say, *Lord, we have preached and prayed in thy Name, we have eaten and drank in thy Presence, and in*  
U
thy

*thy Name cast out Devils, and done many wonderful Works; yet I will say, says he, to them, Depart from me, I know ye not, ye Workers of Iniquity.*

Oh! That all, that name the Name of Christ, may consider these things, and depart from Iniquity, and obey the great God of Heaven and Earth: *For it is not every one that saith, Lord, Lord, that shall enter into the Kingdom of Heaven; but he that doth the Will of the Father which is in Heaven.*

*O Lord! Thy Kingdom come, thy Will be done, in Earth, as it is in Heaven:*

So prayeth he, that wisheth well to all the Children of Men,

J. G.

*Written in the 12th Month,  
call'd February, 1701-2.*

THE



THE  
Clergy - Man's Pretence

OF

*Divine Right to TITHES,*

Examined and Refuted.

*W. W.*

**T**Here is a Book come to my Hands of thy putting forth, as it seems, containing most part of the Letters thou didst write to T. S. and mine, in Answer to them: I suppose thy Cause, as thou thinkest, is so well pleaded, that thou would'st Print them without my Privy or Knowledge, to shew, perhaps, as thou conceitedst, thy Parts and Wisdom, and my Weakness and Ignorance. I did not think when I wrote those Letters to thee, that thou would'st have Published them without making me acquainted; for if I had thought so, I should have been more exact, both as to Argument and Orthography: But however, tho' thou hast endeavoured to expose me, and the Cause I stand in Defence of; yet I see not that any unbiassed Person hath just Occasion to cry Victory on thy side: For solid Answers thou givest very few, but art full stock'd with Taunts, Evasions, and Flourishes; as tho' the Things I wrote to thee, were so easily answered, that thou sportest thyself with ridiculing both them and me, yea, and my Friends also. But this I am not very free to

1703.  
~

1703. let pass, lest thou should'st not only boast of Victory, before thou hast obtain'd it; but chiefly, lest Truth, and honest Enquirers, and Lovers of it should suffer, by thy Knacks, Tricks, and little Arts, to carry on thy Un-Gospel Practice, of taking *Tithes* of them that receive nothing from thee at all, nor need any thing of thine; and therefore are sore oppress'd by thee.

In my first Letter, I told thee, *No Law of God can be produc'd for such Work under the Gospel Dispensation (viz. for taking of Tithes.)* This thou never disprov'd'st yet, nor produc'd'st any Law of God for it. I also told thee, *That a Clergy-man, I suppose, thou takest to be one called to the Ministry of the Gospel: If so, then he is sent of God, gifted, fitted and furnished by the Lord, and as he freely receives, so he is commanded freely to give, Mat. 10. 8.* But I find no word from Christ, in all the *New Testament*, to sell and force Payment whether People will or no. This thou also hast not yet disproved, nor canst, nor all the World to help thee.

But thou tell'st me in thy second Letter, *That by Oversight thou omitted'st this; and sayest, I should explain my self, what sort of Mission, and what sort of Gifts I speak of; for thou say'st, If I mean extraordinary Mission, or Supernatural Gifts, such as our Saviour speaks of in Mat. 10. and 8. thou must deny, that thou takest a Clergy-man to be one so Called of God, and so Gifted: This is thy plain Confession.* But dost thou know of none Called of God, Gifted, Fitted, Furnished, and Sent of him freely, in his great Love, in these Days? Then who Sends thee and thy Brethren? And who Fits and Furnishes you, or calls you to what you do? The Gifts, I mean, are such as come from above, such as God gives to fit Men for the Ministry of the Gospel, good and perfect Gifts,



Gifts, as *James* saith, Chap. 1. 17. that come 17 3  
 from above, from the Father of Lights; with whom  
 is no Variableness, neither Shadow of Change; such  
 as in *Eph.* 4. 11, &c. are spoken of, Some Apostles,  
 some Prophets, Evangelists, Pastors, Teachers, for  
 the perfecting of the Saints, for the Work of the  
 Ministry, for the Edifying of the Body of Christ; till  
 we all come into the Unity of the Faith, and of the  
 Knowledge of the Son of God, unto a perfect Man;  
 unto the Measure of the Stature of the Fulness of  
 Christ: That we henceforth be no more Children,  
 tossed to and fro, and carried about with every Wind  
 of Doctrine, by the Slight of Men, and Cunning  
 Craftiness, whereby they lie in wait to deceive; but  
 speaking the Truth in Love, they may grow up in  
 him in all Things, which is the Head, even Christ.  
 And these are the Gifts I mean. Now thou call-  
 est thy self a Pastor, and subscribest thy self T.  
 S's Pastor; but, Who made thee so?

These Gifts are from above, good and perfect,  
 supernatural and divine Gifts, to fit Men for di-  
 vine Services and Worship. And if thou hast not  
 the Gift of a Pastor given thee from above freely,  
 from the Father of Lights, where hadst thou thy  
 Gifts? Who made thee a Pastor? I think, if  
 Scripture must be believed, then no Man hath  
 any thing, or can receive any thing, except it be  
 given him from Heaven, *Joh.* 3. 27. And are not  
 these Gifts for the Work of the Ministry, Extra-  
 ordinary and Supernatural? If he that ministers  
 is no more fitted, gifted and furnished, than he  
 that is ministred unto by him, what hast thou,  
 or any Man, that he hath not received? Who  
 made thee to differ? What must thy Flock feed  
 on, if no more grow up in thee, their pretended  
 Pastor, nor spring up in thee, than in them?

1703. And it is evident, That these Gifts being given freely from above, they are not attainable by any Art, Strength, Power, Wisdom, Righteousness, or Skill of Man: For in vain, as to these things is the Help of Man. Therefore the Natural Man knows not the Things of God, nor understands them; nor indeed can he, by all his Natural Attainments, or Human Arts.

Let all Flesh therefore be silent before the Lord, and the Lord alone be exalted, in this his Glorious Gospel-Day: And take the Apostle's Counsel to the Romans, Chap. 12. 3, 4, 5, 6, 7, 8, 9. *Every Man not to think more highly of himself, than he ought to think; but think soberly, as God hath dealt to every Man the Measure of Faith. For as we have many Members in one Body, and all Members have not the same Office; so we being many, are one Body in Christ, and every one Members one of another: Having then Gifts, differing according to the Grace that is given to us; whether Prophecy, let us Prophecie according to the Proportion of Faith; or Ministry, let us wait on our Ministering; or he that teacheth on Teaching; or he that exhorteth, on Exhortation: — Let Love be without Dissimulation; abhor that which is Evil, cleave to that which is Good.*

So here the Church, or Body of Christ, edifies it self in Love, is brought into Christ it's Head, and he ministers to every Member, and makes every Member serviceable in its Place, and comfortable in the Body. So that, though there are Diversities of Gifts, yet 'tis the same Spirit that gives to one, and to another. And though there are Diversities of Operation, yet it is the same God which worketh all in all: See 1 Cor. 12. So here's but one Lord, one Master, one Head and Law-giver, one Fountain, in whom all our fresh Springs are.

Hence



Hence all Boasting is excluded; and one Member cannot say to another, *I have no need of thee*; the Eye to the Hand, nor the Head to the Feet; yet every one is serviceable in his Place, and in Love doth his Office and Service, according to the Ability given him of the Lord, as good Stewards of the manifold Gifts of God. Now these good and perfect Gifts coming from above, are doubtless Supernatural Gifts: And yet all are not gifted for Miracles, all have not the Gift of Healing, nor do all speak with Tongues, nor do all Interpret; but he may speak with a Tongue, that cannot interpret. But that *Extraordinary Mission* thou talk'st of, tell me what thou mean'st by it: Doth any Man take that Honour to himself, to be a *Pastor, Teacher, &c.* but he that is call'd of God? See *Heb. 5. 4.* Is any Man call'd rightly, that is not call'd of God? For it is not by Way of a Carnal Commandment, but in the Power of an endless Life, *Heb. 7. 16.* *Life and Immortality* being come. But it seems, except Men work Miracles, they must not be reckoned to be sent of God; this I take to be thy *Extraordinary Mission*; and to be sent and ordained of Man, is ordinary indeed, and hath no Force upon a Man, further than suits with his Interest; and that *Rome* well knew, when she made her Motives and Baits so strong as they are, for Self-ease, Honour, Exaltation and Interest.

But, Friend *William*, Dost not thou pretend to Miracles, although thou deniest an extraordinary Mission? For is it not a miraculous Work, with a few drops of Water, and a few formal Prayers, for a Man to make an Infant a Child of God, a Member of Christ, and an Inheritor of the Kingdom of Heaven? Is it not a Miracle for a Man to have so much Power committed to him, as to be able to absolve Sick People from all their

1703. Sins? Is it not miraculous, that a Man should be able to deny the Devil, and all his Works, the Pumps and Vanities of this wicked World, the sinful Lusts of the Flesh, with all the Desires of the same; so as not to follow, or be led by them?

Surely these are great Things, and great States, for one Man to bring another into; and these are brave People that attain such States and Conditions, perfect Men, yea, perfect and compleat in the whole Will of God: *Perfect and compleat, wanting nothing.* These may sing as David did, *The Lord is my Shepherd, I shall not want,* Psal. 23. 1.

These Works, in my Thoughts, are more miraculous than healing of Bodily Distempers; and dost not thou pretend to these?

But however, it's clear from plain Scripture, that no Man ought to run, if God send him not; and those that do so run, never profit the People at all.

And it's also clear, that those that are sent of God, are by him-gifted, fitted, and furnished for the Work he sends them to do: And those that are faithful, good Stewards of what they are entrusted with, they need not fear what Man can do unto them; nor take care what to *Eat, Drink,* or be *Cloth'd* with.

Having a little hinted about this of the Mission and Qualifications of true Ministers of Christ; I proceed to tell thee, That 'tis great Boldness in thee to affirm, that Christ's Words to his Apostles, *Mat. 10. 8. Freely ye have received, freely give,* did only belong to that Journey: For if so, Then what did the rest he spoke to them at that time belong to? It's true, how far they were to go, is plainly there set down: But they were not that Journey delivered up to Councils, nor  
scourg-



scourged in Synagogues, that we read of, nor brought before Governours or Kings, for a Testimony against them and the *Gentiles*: Surely this relates to further Times, than that particular Journey. But as it is proved before, that the Ministers of *Christ*, are *Called, Gifted, Sent, Fitted* and *Furnished* for the Work of the Ministry of the Gospel, so the Reason stands good, which *Christ* laid down then, *Freely ye have received.* 1703.

There is no Man hath any thing of Spiritual Abilities at this Day, but what's freely given him from above: For the Natural Man is Natural still, and knows not the Things of the Spirit of God; neither can he know them, because they are Spiritually discern'd. So that it's said, *The Spirit searcheth all Things, yea, the deep Things of God*; and the Spiritual Man discerns all Things: But no Man can be truly a Spiritual Man, without the Gift of the Holy Spirit be given him in some measure from above: And if he freely receives, then let him freely give of his Spirituals, in the Love of God; as we find the Apostles did: *Who came not with the enticing Words of Man's Wisdom*, or that Man's Wisdom teacheth, but with Words the Holy Ghost teacheth.

So when the Church came together into one Place, one had a Psalm, a Doctrine, &c. read 1 Cor. 14. And take notice, that the *Manifestation of the Spirit is given to every Man to profit withal*, 1 Cor. 12. 7. and that if any thing be revealed to him that fits by, let him speak, and let the rest hold their peace; and that he that Prophesied, spoke to Men for Edification, Exhortation and Comfort; see 1 Cor. 14. So here every Man ministred as he was enabled in the Gift that God had given him freely, as he received: So that the Apostle *Peter* exhorted, *That if any Man speak, let him speak as the Oracles of God*:

1702. *God: If any Man minister, let him do it as of the Ability which God giveth; that God in all Things may be glorified, 1 Pet. 4. 11.*

Now here is Gospel-Method, Gospel-Order and Government, Gospel-Ministers, all in their Gifts, freely ministering, as they freely receive: And God is the same to Day, as Yesterday, and for ever.

This then is clear, that as the Reason of Christ's Command abides, and will to the End of the World; so the Command, for that Reason abides amongst his People, and will do to the End. If this be granted, as it cannot fairly be denied, then let us see *how*, and *when*, and by *whom* Tithes were brought in; and in so doing, I shall Answer all thy Book very fully: And that we may take Things before us, and so pass on through Times and Seasons, both according to holy Scriptures of Truth, and other Records I can get; I shall begin with *Abraham*, seeing thou think'st thou hast done thy Business so patly, with what thou arguest from *Abraham's Giving*, not *Paying*, that's thy Word, but giving the Tenth of the Spoil to *Melchizedec*; which was before any Command was given out for Tithes to *Levi*.

*Abraham*, in his Return from redeeming his Nephew *Lot*, with all his Substance, and all the Substance of *Sodom* and *Gomorrab*, Gen. 14. 9, 11, 12, 13. was met by *Melchizedec*, King of *Salem*, and Priest of the most High God, who blessed *Abraham*, and brought out Bread and Wine, and gave unto him, and the rest, who were with him; unto whom *Abraham* gave the Tenth of all the Spoil he had taken from *Chedorlaomer*, and the Kings that were with him, Gen. 14. 20. Heb. 7. 4. *Chrysostom* understands the Text only to be of the Spoils, whereof *Abraham* made *Melchisedec* a Partaker, by giving him the first Fruits of his Mar-  
tial



*tial Performance.* Hierom often files it, *The Tenth of the Spoil of the Prey, and of the Victory:* 1703. See *Selden's History of Tithes, cap. I. Sect. I.* Now here thou seemest to ground thy Plea for the Paying of Tithes due before the Law, which was only but a free Gift of *Abraham's* to *Melchizedec*, of the Spoil he had taken; and that but once, that we read of; take notice of that: Not of his Family's Labour or Industry, but of the Spoil of what he had taken. And it is very clear that it was a voluntary thing, and freely given, by way of Gratitude, unto *Melchisedec*, to requite his Kindness; who brought forth Bread and Wine unto him and his Soldiers, after a great Pursuit, for their Refreshment. Now it doth not appear, that if *Abraham* had not given the Tenth of the Spoil, that he had sinned; for no Law had been broken, because there was none extant, that we read of; and therefore, by thy own Argument, there could be no Transgression: So that an Example of this Nature cannot be a binding Law to future Generations; for if the Ministry of this Age will make this a Binding Rule, may we not then require Bread and Wine, for our selves and Families, of every Parish-Priest, and every Officer for himself and Soldiers, at their return from Victories; for the one Example is as binding as the other, both of them being voluntary?

The next Passage, is *Jacob's Vow*, in *Gen. 28. 22.* *This Stone, said he, which I have set for a Pillar, shall be God's House; and of all that thou shalt give me, I will surely give the Tenth unto thee.*

Here was an extraordinary Occasion, and more than ordinary Appearance from God unto *Jacob*, as he travelled from his Father to *Haran*, to take a Wife of his own Kindred; and here lying down with

1703. with his Head upon a Stone, Night being come, the Lord appear'd, and said unto him, *Gen. 28. 13, 14. I am the Lord God of Abraham, and the God of Isaac; the Land whereon thou liest, to thee will I give it, and to thy Seed, &c. And in thee, and in thy Seed shall all the Families of the Earth be blessed:* So he called the place *Beth-el*, viz. *The House of God*; because of the glorious Appearance of God, and of his great Promise made unto him, which he believ'd: And his Heart being open'd, and full with Joy and Faith, he promised to the Lord, saying, *If God will be with me, and keep me in this Way that I go, —so that I come again to my Father's House in Peace, then shall the Lord be my God; and of all that thou givest me, I will surely give the Tenth unto thee;* which he performed after Twenty Years, as *Josephus's* Words import, *Antiq. l. 1. c. 19. Offering to the Lord the Tenths of his Substance, which he had got at Haran; after that he return'd to the Place where God appear'd to him:* But into whose Hands it was given, it appears not, nor what it was done with.

But this was also a voluntary free Gift of *Jacob*, as a Return of Thankfulness to the Lord, for his great Promise and Blessing to him and his Seed.

But the Lord did not command any People to pay Tithes but *Israel*, whose Law was given forth Four Hundred and Thirty Years after the Promise, *Gal. 3. 17.* Neither were they ever payable, but by the *Jews*, after they came to the Land of *Canaan*, and to *Levi's* Tribe only, to the *Jewish* Priests, that had no Inheritance allotted by the Lord, of all the Land of *Canaan*, or beyond *Jordan*, but only the Tenths, according to the Lord's Command, for the Office of the Priesthood, and Service of the Tabernacle, *Numb. 18. 20, 21, 22, 23, 24.* Now as the Tenths were paid to



to the *Levites*, so they paid a Tenth of the Tenths unto the *Priests*, Numb. 18. 26, 28. 1703.

And since the Apostacy enter'd, the late *Priests*, from this Example, have paid it to the *Pope*, being, as they reckon him, chief Vicar upon Earth, &c. Since the *Pope's* Supremacy ceas'd with us in *England*, a Law was made to pay the First Fruits to the Crown, *Stat. 26. Hen. 8.*

But it's evident, there were several sorts of Tithes and Offerings, spoken of in the Holy Scriptures, which, I hope, I need not mention; so that the Poor, the Widow, the Stranger, had Relief from them, *Deut. 16. 11.* But now, tho' the *Priests* of our Times will have the Tithes of many things, besides Corn, Hay, Wool, Lamb, as Pigs, Geese, Fruits, and Roots, with abundance more, as Calves, Foals, Garden-penny, Smoak or *Peter-pence*, which hereafter may be spoken of; yet they leave the Poor, the Widow and Stranger, to be relieved by who will.

After the Second Temple was destroy'd, and the *Jews* dispers'd, my Author, viz. *Francis Howgill*, in *The great Case of Tithes Revived*, pag. 557. of his Works, saith, Then the Laws of First Fruits, Offerings and Tithes with them ceased; for their Doctors determin'd, That according to the Law, no Inhabitants, but of the Land of *Israel*, were to pay. First, Because they wanted their Priesthood and Temple. Secondly, Because the Law did restrain the Payment thereof to *Canaan*. And herein they all agree. Also *Eusebius* agrees with the *Jewish* Rabbins, That Tithes were only limited unto the Land of *Israel*. *De-monst. Evang. l. 1. c. 1.*

See Rabb<sup>z</sup>  
Ben Mai-  
mon in *Jad*  
*Chazeka*.  
*Traict. de*  
*Therumah*,  
c. 1. & *Mi*  
*ketzi in*  
*praecept.*  
133. 2 Ch.  
31. Mal. 3.  
Neh. 13.  
*Rambam*  
*de decimis*

How these things went on, and how they did continued, appears in the Scriptures, and part in their great *Sanhedrin*, or Court of Seventy Elders. But it's clear on all Hands, that Tithes

only

c. 9. See  
*Selden in*  
the Book  
aforequod-  
ted.

1703. only were given to the *Levites*, and Officers of the Temple and Tabernacle; and for the better ordering of things, they were divided into Parts, as *Levites*, *Kohathites*, *Gershonites*, *Merarites*; and these received the Tenth, and gave to the Priests their Part which belonged to them, according to God's Law in that Covenant. And after the Sons of *Aaron* grew and multiplied, then there was a Division of Twenty four Ranks or Courses to serve at the Temple.

Is not this imitated by *Deans*, *Prebends*, &c. who take their Turns at *Cathedrals*, so called; or taken from the Church of *Rome*, for that's more likely; because I find not the Names amongst the *Jews*, nor in the Primitive Church, truly so called? But the Priests of *Aaron* gave Attendance to do their Office, and burnt Incense, as their Turns and Courses came. Hereupon *Zacharias* is said to be of the Course of *Abia*, *Luke* 1. And the *Levites*, that were Singers, were also divided into Twenty four Ranks or Courses; which, I believe, is imitated by the *Queristers*, Singers, and Surplice-Men. But we cannot receive *Judaism* for *Christianity*, nor their Practices for Apostolical Ordinances in the Church of God.

But now the Primitive Practice of Christ, his Apostles and Ministers, and the Churches planted by them in their Day, is easily seen in the New Testament: So that how it comes to pass, that they who pretend to another Priesthood; and to be Ministers of Christ, should now receive the Tenth of all, *clean and unclean*, *Beasts*, *Pigs*, *Geese*, *Eggs*, *Fowls*, *Turf*, *Wood*, &c. All which things we do find mentioned, but some of them forbidden in the Law to be offered, is very strange. But it seems, they distinguish not of Times, nor Ministrations; for if so, they would be ashamed

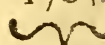


ed to lay Claim to *Aaron's* and the *Levites* Tithes, 1703. and yet do none of their Work; which is contrary to all Equity, Truth and Reason.

For Tithes were given to them, that had no Portion among their Brethren in the Land: But many of those *Clergy-men* have great Shares of Land among their Brethren, besides their Tithes, and great Diocesses and Revenues, a good Part of some Counties; yea, Tithes of such things as were never Titheable in the Law.

Is not this the *Pope's* Yoke? Must this be received for Apostolical Doctrine and Practice, and enjoined? Oh! Let it never be made mention of among them that would be counted Ministers of Christ, nor any that profess themselves *Christians*! Come, trust in the Living God, who is a God of Heaven, and of the whole Earth; who feeds the Ox, the Sparrow, and cloaths the Lilly, and never failed nor forsook the Righteous; but is the Portion of his People, and brings them in Love to serve one another. So there are no Beggars amongst the *Israel of God*, though there be not many Mighty, Rich, Noble or Great amongst them, in the Kingdom of God, because it is so hard for such to enter.

Now in the Fulness of Time, God raised up another Priest, *Christ Jesus*, who was not of the Tribe of *Levi*, neither made after a *Carnal Commandment*, Heb. 7. 12, to 18. as the first Priesthood was: For he pertained to another Tribe, sprang out of *Judah*, of which no Man gave Attendance at the Altar; and therefore no Tithes due to them for that Service, which took up their Time: But He (*viz.* Christ Jesus) hath obtained a more excellent Ministry, and of a greater and more perfect Tabernacle; *which is the true Tabernacle, that God has pitched, and not Man*: Consi-  
der

1702.  der this, and see where this Ministry appears : He is the Sum and Substance of all Shadows under the first Covenant, and hath put an end to the first Priesthood, with all it's Shadows, and carnal Ordinances; and changing the Priesthood, which had a Command to take Tithes of their Brethren, (mark that) not of those that did not own their Worship, there was a Necessity also of the Change of the Law, and a Disannulling also of the Commandment going before.

Now after Christ was manifested, the End of the Law for Righteousness to them that believe, the End of the first Covenant, first Priesthood, Tabernacle, Temple, Tithes, Offerings, Oblations, &c. In a Word, All the outward and Ceremonial Worship of the *Jews*, with all their Types, Shadows, Figures and outward Representations, with all their Sabbaths, Fasts, Feasts and divers Washings, or Baptisms, Purifyings, Circumcision, Passover, &c. Which all were but Shadows of good Things to come : For he is the Sum and Substance of them all, and was before them all, the *Alpha*; and so is the *Omega*, and ends them all : Whosoever will plead a Necessity of all, or any of the former things, that are mentioned in the first Covenant, that is faulty, Christ profits him nothing, and in effect denies the Faith of Christ, his Apostles and Ministers.

For Circumcision was once commanded of God, and was as real a Type, as any other; and yet they that would needs hold it up, after the Substance, (*viz.*) Christ was manifested, the Apostle concludes, that *Christ profits them nothing*, Gal. 5. 2. Though he elsewhere calls it, *A Seal of the Righteousness of Faith unto Abraham, which he had before he was circumcised*, Rom. 4. 11. The like I also say of all the former Ordinances, which pertained unto the first Priesthood and Covenant,



venant, they that hold them up, as of Necessity, 1703.  
deny the Faith of Christ, and he profits them  
nothing: So thereby they are Debtors to do the  
whole Law; and he that fails in the Breach of  
one Commandment, is guilty of all.

Therefore of how great Necessity is it, for all  
that profess *Christ*, and the *Faith once delivered*  
*unto the Saints*, to stand fast in the Liberty where-  
with *Christ* hath made us free, and not to be entan-  
gled again with the Yoke of Bondage? Gal. 5. 1.  
Let us keep the Ordinances and Commands of  
Christ inviolated: For they that claim Tithes;  
and would force us to pay Tithes; do not them-  
selves keep the Law, but would constrain us,  
that they might glory in our Flesh? And would  
confound the Ordinances of the first and second  
Covenant together, without putting a Difference  
to the Time and Ministration, unto which they  
did belong.

The Apostles and Ministers of Christ were made  
*Partakers of the Divine Nature*, and had the *Word*  
*of Reconciliation* to preach; did not look back,  
nor draw People back to the former Ordinances  
of the *Jews*, and their Priesthood, but testified  
against them: But they that are not sent of God,  
run for Self-ends, and lay hold of all Advantages  
for their own Exaltation, Honour and Prefer-  
ment in this World; seeking their own, and not  
the things of Jesus Christ. And this is the  
Cause that Truth falls in the Streets, and Equity  
cannot enter. So that the Apostles; as *Paul*, *Ste-*  
*phen* and others, suffered for testifying against  
their Temple, Fasts, Feasts, Times, Months,  
Years, Rudiments and Commands of Men.

Now our Lord Christ also, as he commanded  
his, that he sent, so he set them an Example:  
And he is the everlasting High Priest, the Son of  
God, the Heir of all things, the first Born of eve-

1703. ry Ceature, the Bishop of Souls; though he was Lord of all, yet he made himself of no Reputation, and laid no Claim to the Possessions of this World; saying, *The Foxes have Holes, the Birds of the Air have Nests, but the Son of Man hath not whereon to lay his Head*: He laid no Claim to Tithes, nor Offerings, nor Oblations, where he travelled in the Work of his Ministry; though he laboured for the Conversion of Souls in divers Places, as the true Bishop thereof, yet he laid no Claim to them, as his Diocess, nor looked for Gifts or Rewards from any Place, But as he was sent of the Father, and was the free Gift of Righteousness, he ministred freely; and likewise, when he sent out his Disciples, to teach all Nations, and Disciple them in the *Name of the Father, Son, and Holy Ghost*, Mat. 28. 19. he said, *As my Father hath sent me, even so send I you*, John 20. 21. And again, *Freely you have received, freely give: Take with you neither Bag, nor Scrip, nor two Coats, nor Money in your Purses: But into what House or City you enter, enquire who therein is worthy? and there abide, till you go thence; and what is set before you, eat: For the Labourer is worthy of his Meat*, Mat. 10. 7, 8, 9, 10, 11. Luk. 10. 7. What, it seems, they must, if they got Food and Raiment, be content therewith! Yea, they said at their Return, *They lacked not any thing*. These preached the Gospel freely, the new and living Way, the Word of the Kingdom; and turned People to Christ, who opened their Hearts to minister to their Necessities in the Work of the Gospel: These desired no Stipend, Sallary, Augmentation, or settled Maintenance; but were content with what was ministred unto them, only by them who believed, and partook of their spiritual Things. They gave not over preaching the Gospel, because they had no settled Maintenance;



nance; like as I have known some, in my time, 1702. who manifested themselves to minister for Hire, and filthy Lucre; so were out of the Apostles Doctrine and Practice, who sometimes denied what was freely offered them; lest they should make the Gospel chargeable, and their Work of no effect. But no Tithes were spoken of at all by them; that we read of, nor commanded or commended either to *Jew* or *Gentile*, who believed, in the Age of the Apostles, that we find either in Holy Scripture, or any other ancient Records. So thus far primitive Christianity was kept up.

Remember I tell thee, in this time many were converted to the Faith; and such was the Liberality and Bounty to the Evangelical Ministry, that it exceeded the Tenth, and their Love and Unity was great; and some offered all they had, and sold House and Land, and brought the Price, and laid it at the Apostles Feet, *Acts* 4. 34. and it was distributed to every Man as he had need: Mark, the Preachers did not engross it to themselves, but every Man, according as he had need of Food and Raiment, received, with which they were content. So the Church lived freely of what came freely; for the Service of it. And thus it was at *Jerusalem* in those Days.

So likewise the Church, gathered by *Mark* at *Alexandria* in *Egypt*, followed the same Practice. *Hieronim* in *Vit. Marc.* And *Philo Judæus* saith, That in many other Provinces, the Believers lived together in Societies.

And in the Church at *Antioch*, the Saints possessed every Man his own Estate, *Acts* 11. 29. So likewise in *Galatia* and *Corinth*, where the Apostle ordered, That a Weekly Offering should be made for the Saints, by every Man, according to his Ability and Estate, *1 Cor.* 16. 1, 2. And this was put into the Hands of Deacons, whereby the Poor

1703. were relieved, and necessary Services supplied in the Church of God; and this continued for that Age.

In the next Ages, Monthly Offerings were freely made, and given to the Saints, by devout and able Christians; and the Overseers, appointed by the Church, were to receive them, and carefully and charitably dispose of them, according to the Necessity of the Saints, *Concil. Gangr. Can. 66.* As a Maintenance for the Brethren in their Travels for the Service of God, Feeding, Cloathing and Burying their poor Brethren, Relieving of Widows and Orphans, and Persons condemned to labour in Metal-Mines, or to Prisons, or Banishment into Isles by the *Heatben Emperors.*

And these *Free* Offerings were never exacted, witness *Tertullian*, that lived about Two Hundred Years after Christ; whose Words are these, (*Apol. c. 39.*) ‘Every Man gives a small Sum every Month, or when he will; but it is, if he will, and be able; for no Man is compelled, but he gives freely. See here Gospel Maintenance barefaced, that oppresses no Man, nor over-burdens him; for there is enough in one hand or other to do all that’s needful, easily and cheerfully. But this suits not with them that seek High Things to themselves.

And this Way of Free Contribution continued until the great Persecution of *Dioclesian* and *Maximian*, about the Year 305.

About this time some Lands were given to the Church, by them that believed, and the Revenue thereof was distributed, as other free Gifts were, by the Deacons, for the aforesaid Uses, *Selden’s History of Tithes*, c. 4. sect. 1.

*Origen* saith, ‘It is not lawful for any Minister to possess Lands for his own Use, that are given to the Church. *Homil. 16. upon Genesis.*

*Cypri.*



*Cyprian*, Bishop of *Carthage*, also testifies the same, and shews how 'The Church maintained many Poor, and that her own Diet was sparing and plain, and her Expences full of Frugality. This was about the Year, 250. 1703. *Cyprian, in his Epist* 37, 34, 36.

*Prosper* also saith, 'That a Minister, able to live of himself, ought not to desire any thing to be given unto him; and he that receiveth it, doth it not without great Sin. *De Vit. Contemplat.*

The Council held at *Antioch*, Anno 340. finding that much Fault had been among the Deacons, to whom it properly did belong to distribute the Offerings and free Gifts, where there was need, which they detaining for their own covetous

Ends, the Council did ordain, 'That the Overseers, or Bishops, might distribute the Goods; but required, that they should take no part thereof to themselves; using the Apostle's Words, 'Having Food and Raiment, be therewith content.

*Chrysostom*, who lived about the Year 400. notes in *Homil. 11.* upon the *Acts*, 'That Christian Converts joined in Societies, and lived in Common, as the Christians did at *Jerusalem*. Whereby it appears, that no mention was made of *Tithes* in that Age.

The Church then lived altogether by the free Offerings of Land, Money and Goods, and the People were exhorted to bountiful Contributions for holy Uses, as may be seen in the Writings of *Hierom* and *Chrysostom*: But about this time, a Coldness in Devotion appeared in some that offered; which caused *Hierom*, *Ambrose* and others, to press very hard upon the People for Liberality, in point of Offerings; because it was much less than in the Apostles time: Insomuch that *Cyprian* reprov'd them sharply, saying, *They gave*

1702. not so much as was worth speaking of, Cypr. de Unit. Eccles.

And it doth not appear, in any old Monuments of Credit, till near the end of Four Hundred Years after Christ, that the Payment of any Tenth Part, as a Tenth, was at all in Use; and from the Year four Hundred, to the Year eight Hundred, no Canon, or other Law, was generally received, to compel the Payment of Tithes; though many grew strait-handed, and caused many that laboured among them to complain, and upbraided them with the *Jews* Tenths and Offerings, and some to be very sharp; yet till the Year eight Hundred, it appears not, that it was a received Doctrine generally, *That Tithes ought to be paid.*

Now the Apostacy increased; yet their Offerings and Gifts about this time were brought into the common Treasury, and disposed of on this wise: One Fourth Part to the Priests, out of which every one that laboured had his Portion; another Part for Relief of the Poor, the Sick and Strangers; and another Part for Repairing Places of Worship, and another to the Bishop; and then the Bishop lived in some Place, where the Clergy lived with him; from whence he sent them to preach into the Countries, and there they received such Offerings as were made, and brought them into the Treasury. So the Priests had not such a peculiar Power or Share, but others partook with them, as aforesaid: But now they claim all Tithes, as due, and take them by Force, having Law to compel: Of which more hereafter.

Hom. 43. *Chrysostom*, in his Doctrine, persuaded even Labourers and Artificers, to give bountifully their Alms to the Church for holy Uses, according to Apostolical Ordinances, relating to the Weekly Offerings, as in the Churches at *Corinth, Galatia,*

upon the Epist. 1 Cor. 1. 16.



*tia, Antioch*; and the *Jews* Liberality was brought 1702.  
as a Precedent, below which, he would not have  
Christians determin their Charity.

Cyril, Bishop of *Alexandria*, speaking upon  
that Passage of *Abraham*, Gen. 14. 23. who af-  
ter he had gained the Victory over the King of  
*Sodom's* Enemies, and rescued *Lot*, 'When the  
'King of *Sodom* offered him part of the Spoils,  
'he would receive nothig but a few Victuals,  
'though, *saith he*, the holy Teachers do war in  
'the Behalf of perishing Mankind, yet they do  
'not take any thing from the Men of the World,  
'nor heap up unto themselves Riches; lest the  
'World should say, We have made you rich.  
'They only, *saith he*, ought to receive their Su- *De Adorat*  
'stenance from the Hands of those, whom they *in Spir. &*  
'have converted to the Faith; for it's Christ's *ver. l. 4.*  
Command, *That those that preach the Gospel,*  
*should live thereby.* *ad finem.*

Take notice of this, Friend *William*; and let  
not Law run thee to act quite contrary to Christ  
and his Apostles Doctrine: For it's very hard,  
unequal and unrighteous for thee to force any  
Man that receives thee not, nor is Partaker of  
any Spirituals from thee, to pay thee the Tenth  
of his Temporals. But hear again:

*Prosper* saith, 'They that live of the Gospel,  
'will be Proprietors of nothing; they neither  
'have, nor desire to have any thing; not posses-  
'sing their own, but the common Goods: And  
'what is it, *saith he*, to live of the Gospel? But  
'that he who labours should receive necessary  
'Supplies by them, among whom he labours,  
'without forcing. And further adds, 'That  
'though *Paul* himself had Power to receive, yet  
'he would not make use of it, lest he should occa-  
'sion an Offence; but laboured with his Hands,  
'being a *Tent-maker*, that he might not be bur-  
'densom to the Churches of Christ.

*De Vita*  
*Contempt.*  
lib. 2.  
cap. 14.

1703. With him agrees *Origen*, Homil. 15. upon *Levit.* who saith, '*Peter and John said, Silver and Gold have I none: Behold the Riches of those who were Apostles of Jesus Christ! But, saith he, let us quickly apply these things to ourselves, who are prohibited by the Law of Christ, if we have any Regard thereto, to have Possessions in the Country, and Houses in the City: What do I say, Possessions or Houses! No, not so much as two Coats, or to multiply Coats or Money; If we have Food and Raiment, let us be there-with content.*

*Hierom* also, writing to *Nepotianus*, a Clergyman, says; 'I beseech thee, that thou wouldst not transform our spiritual Warfare into a carnal one; nor imagin thou art in the Clergy, as if thou wert in an Army getting Spoil. Seek after no more, then when thou camest first into the Clergy, lest it be said to thee, *Their Lot shall not profit them.*

But after the Priests began to covet to be Great, and being, as the Apostle words it, become *inwardly Ravening Wolves*, turned from the holy Spirit of Christ, that appears in the Inward Man, into the Wisdom of the Flesh; then they sought their own Ends and Exaltation, Honour, Riches, and what not that's pleasant to old Self, which by Christ's Doctrine is to be denied, and the Cross taken up daily; and Christ, not Self, followed; Christ, not Popes and covetous proud Prelates, followed: But this is not pleasant to fleshly, carnal, earthly Man.

Yet I find no Law, Canon or Constitution of a General Council, that commanded Tithes to be paid, or expressly supposed them a Duty of common Right, before the Council of *Lateran*, held in the Year 1215. under Pope *Innocent* the Third; he being grown Great: After which Command of that



that *Pope*, no Scruple was made of it by the *Priests* 1702. to take all, and the Poor might shift as they could for themselves: But as *Selden* in his *Hist. of Tithes*, c. 7. sect. 2. saith, 'A Question being put, By what immediate Law Tithes were payable? Some answered one way, some another; but the Canonists, says he, with one Consent, do ground themselves upon some Passages of Provincial Councils of Fathers and Popes.

Here it came on with, *Who dare contradict the Pope and his Councils?* But they were confounded I find; and the best Bottom they could get was the Pope's Authority, or the *Jews*; not a Tittle from *Christ Jesus*, or his Apostles to this Day; but the contrary, as hath been shewed already at large.

I find the *Dominicans* and *Franciscan Friars* would have it, That Tithes were not of Divine Right, but meer *Alms*; and these sought to gain a good part therefore to themselves.

About the Years 800, 900, and 1000. I find Tithes were called, *The Lord's Goods*, *The Patrimony of the Poor*, &c. And the Council of *Nants* declared, 'The Clergy should not use them as their own, but dispose of them to the Use of the Poor. But the Council at *Lyons*, under Pope *Gregory*, 1274. constituted, 'That it should not be lawful henceforward for Men to give their Tithes at their own Pleasure where they would, but now they must pay all to the Mother-Church. And the Council of *Trent*, 1560. said, *Tithes were due to God*; and so concluded, they must be paid to God and Holy Church.

Thus, by what has been said, it's plain when Tithes came up, and how, and by whom, and who made Laws for the Payment of them, and to whom they commanded them to be paid: And therefore what I said in my Letters of the *Pope*, and

1702. and his Priests, it is clearly proved from whence those Laws, that compelled the Payment of Tithes, sprung. So the *Vicar of Bray* is so still; *Popery* and *Slavery*, is *Popery* and *Slavery* still: And therefore deny Self, and own Truth; come out of *Babylon*, partake not of her Sins, lest thou partake of her Plagues, that will certainly come upon her from the great God of Heaven and Earth. But yet, that I may not be short, let us follow the Pope into *England* a little.

About the Year 600. or soon after, the Pope of *Rome* sent over *Austin* the Monk into *England*, who was a Canon Regular, by whom *Ethelbert* King of *Kent*, was converted, and he and his Clergy followed the Example of former Ages, *Bed. l. i. 26.* and imitated the Practice of the Apostolical Primitive Church, and lived in common upon the Offerings of their Converts: And those that received them joined into Societies, and out of their Offerings repaired the Temples of the *Gentiles*; which Pope *Gregory* advised not to destroy, but convert to Christian Services.

See here the Rise of your *High Places*! They builded some Houses, and called them *Churches*, in which the Priests exercised their *Shrivings*: And the Pope advised *Austin*, that the *English Saxon Church*, and the Clergy, should use the Community of all things, as it was in the Apostles Days.

But after a great Part of the Nation was brought over to the Popish Faith, they began to preach up the old *Roman Doctrine*, That *Tithes* ought to be paid to God and Holy Church, as the Phrase was; and that Pardon of Sin, and the Joys of Heaven were merited by good Works, and the Torments of Hell evaded by Charity: This made them easily yield to give Tenths and Lands, and outward Riches to those called *Religious Houses*;




*Houses*; so that abundance was given, and the 1703.  
 Clergy grew rich and great; but how long this  
 Community continued among the Clergy doth  
 not fully appear: But till the time of *Henry*  
 the Third no *Tithes*, as Tithes, were generally  
 paid in *England*, but (as I find by *Bede*, in *Exem-*  
*plar. Saxon.* l. 3.) a Decree was made (as *Lindwood*,  
 in *Constitut. Provincial.* informs) that for every  
 Twenty Shillings Rent, a Farthing a *Sunday*, as  
 they called it, was to be paid, (for they named  
 the Days after the *Heathen* Names, one called  
*Sunday*, another *Monday*, &c.) and the Tenth Part  
 of the Yearly Rent of their Houses.

As concerning Laws and Canons for Tithes  
 among the *Saxons*, it is said, That in the Year  
 786. Pope *Adrian*, being grown great, sent two  
 Legates into *England* for Reformation, as it was  
 called, who brought Letters to *Offa* King of  
*Merceland*, and *Alfewold* King of *Northumberland*.  
 Whereupon *Alfewold* called a Council in the North,  
 and *Offa* and *Kenulph* called another for the South,  
 who ordained, That a Tenth Part of the Fruits  
 of the Earth should be paid, as it was written in  
 the Law of *Moses*; and *Offa*, and the Bishops  
 and Abbots subscribed it, with a *Cross* to it: See  
*Selden's History of Tithes*, cap. 8. sect. 2.

The same Author also says, *ibid.* sect. 4. That  
*Ethelwolf*, King of the *West-Saxons*, in the Year  
 855. made a Law, that Tithes of all his Lands  
 should be given to God, and his Servants, and be  
 freed from all Taxes.

But I find by History, that King *Offa* killed  
*Ethelbert*, and gave a Tenth of his Goods to paci-  
 fie his Ghost; and that *Edgar*, being in Lovewith  
*Ethelwold's* Wife, to obtain his end murdered him;  
 upon which the Pope sending forth his *Bull*, *Edgar*,  
 to appease him, confirmed to the Church the  
 Tenth of all the Fruit of his Fields and Cat-  
 tel

1702.  tel to the Priests and their Successors: So Murder and Whoredom helped forward the Priests Right of Tithes.

And is it not clear what Church that was, and in the dark Night of *Popery* too, against which the first Martyrs testified? And was it a good Law for Princes to give away other Men's Goods, to expiate their own Sins? Could the giving of them atone? Is it not an Acknowledgment of the Pope's Power to absolve, and a Bribing off the Guilt of Sin against Almighty God by Gifts to a Mortal Man, and those extorted from a poor People too? Is this *Protestantism*? Is this any other but *plain Popery*? If it doth deserve a better Name, *William*, shew thy Reason for it.

I remember one ancient Passage in Story, That the Day that *Constantine* conferred those large Endowments of Tithes and rich Benefits unto the Clergy, a Voice was heard from Heaven, saying, *This Day is Poison poured into the Church*: Since which time, it hath been observed by some very considerate Persons, That the Riches and great Power of Church-Officers, hath been the Canker of the Church, and Moth of the State.

But let's see a little further what History saith concerning *Ethelwolf*: When the *Danes* invaded *England*, and great Wars came on, he called a Council, where were present, *Bernredus* King of *Mercia*, and *Edmund* King of the *East-Angles*; and they, to remove the heavy Judgment that was upon them, gave the Tithe of all the Land to God and his Servants, as their Phrase then was. So I find King *Athelstan*, King *Edmund*, King *Edgar*, King *Ethelred*, King *Knute*, King *Edward the Confessor*, and several *Saxon Kings*, made several Laws for Tithes, as History relates.

And *William* the Conqueror, when he came in with the *Normans*, he also confirmed the Liberties



ties of the Church; so *Hen. I.* and *Hen. II.* did the like: And King *Stephen* also, who gave to the Priory of *Eye* in *Suffolk*, as may be seen in an *Original Charter* of his, the Tenth of several of his Mannors for the Pardon of his Sins, and obtaining the Joys of Heaven for his own Soul, and the Soul of his Father, Mother, Uncle, &c. *Selden Hist. of Tithes*, c. 11. 1703.

And another *old Charter* says, That *Ralph Bishop* of *Chichester*, granted to the *Abby* of *Battel* the Tenth of sundry Mannors, for the Health of his own Soul, and the Souls of his Ancestors: See *Selden*, &c. *ibid.*

It appears also out of the *Charter* of the Monastery of *Reding* in *Herefordshire*, in the time of *K. John*, that *Walter Clifford*, for the Health of his Father's Soul, and of his Wife and Children, gave the whole Tenth of *Hamenesca* unto the Church of *Lemster*, as the Author aforesaid informs me, *ibid.*

Yet it was long before People were restrained from giving their Tithes where, or to what Place they pleased, which made many rich Abbies and Monasteries, &c. Till about the Year 1200. or thereabouts, when every one gave his Tithe at his pleasure, which made Pope *Innocent III.* send his Decretal Epistle to the Bishop of *Canterbury*, commanding him to enjoin every Man to pay his temporal Goods to him that ministred spiritual things to him, which was enforced by Ecclesiastical Censures: Thus began *Parochial* Payment of Tithes in *England*; this Decretal Epistle being then admitted, and enjoined by the Law of the Nation, King and People being then *Papists*; see *Fr. Howgill*, &c. p. 571.

This Decree of the Pope was greatly assisted by the Bishops and Priests, in whose Behalf it was made, and did so corrupt the Clergy, that *Wickliff*,

1702. *liff*, that famous Reformer, in *Richard* the Second's time, complains to the *Parliament*, in these Words: ' Ah, Lord God! where this be Reason  
' to constrain the poor People to find a worldly  
' Priest, sometime unable both of Life and Cunn-  
' ing, in Pomp and Pride, Covetise and En-  
' vy, Gluttony, Drunkenness and Lechery, in Si-  
' mony and Heresie, with fat Horses and jolly,  
' and gay Saddles and Bridles, ringing by the  
' way, and himself in costly Cloaths and Pelure;  
' and to suffer their Wives and Children, and their  
' poor Neighbours perish for Hunger, Thirst and  
' Cold, and other Mischiefs of the World. Ah,  
' Lord Jesu Christ! sith within few Years Men  
' paid their Tithes and Offerings at their own  
' Will, free to good Men, and able to great Wor-  
' ship of God, to Profit and Fairness of holy  
' Church fighting in Earth; where it were lawful  
' and needful, that a worldly Priest should de-  
' stroy this holy and approved Custom, constrain-  
' ing Men to leave this Freedom, turning Tithes  
' and Offerings unto wicked Uses. *Selden, &c.*  
*cap. 10.*

And in the Days of *Henry II. Nicolas Fitz Tu-  
rold* gave the Tithes in *Chiltune* to the Monastery  
at *Abingdon*; the Form and Contents of his Dona-  
tion runs thus:

' Be it known to those that are present, and to  
' those that shall succeed, that I *Nicolas*, the Son  
' of *Turold*, for the Salvation of my Soul, and my  
' Parents, &c. have granted to the Church at  
' *Abingdon*, to be held for ever, the Tithes of all  
' my Land, which I possess in the Village of *Chil-  
tune*, *Selden, &c. c. 11.*

See another, ' I *William Albiney* do grant unto  
' God, and to Saint *Andrew* of *Rochester*, and to  
' the Monks having Residence there, all my  
' Tithes, &c. for the Soul of King *William*, and  
' for



‘ for the Soul of King *Henry*, and for my own 1703.  
 ‘ Soul, and for the Soul of my Father and Mo-  
 ‘ ther, and for my Wife, and for my Brother  
 ‘ *Neale*, and for my Nephew *Humphry*, and for  
 ‘ the Souls of my other Parents, alive and dead,  
*Selden*, &c. c. 11.

Again, ‘ Know all Men, that I *Payne*, Sheriff,  
 ‘ of *Surrey*, do give and grant the Tithes of *Ged-*  
 ‘ *dinges*, which my Ancestors gave to God, and  
 ‘ to the Church of St. *Andrew* of *Rocheſter*, for  
 ‘ the Soul of my Father and Mother, and for me  
 ‘ and my Wife; and the ſame Church hath grant-  
 ‘ ed unto me, that after our Death, the Anniver-  
 ‘ ſary of me, and of my Wife, ſhall Yearly be  
 ‘ performed for ever. Thus a former Grant was  
 confirmed.

Again, ‘ *Richard Treſgoz* confirmed to God and  
 ‘ the Church of bleſſed *Mary* of *Boxgrave*, and  
 ‘ to the Monks there ſerving God, for the Salva-  
 ‘ tion of his Soul, and of his Wife and Predeceſſors,  
 ‘ that Maſs ſhould be celebrated thrice a Week in  
 ‘ the foreſaid Church, for his Soul, his Wife’s  
 ‘ Soul, and the Souls of his Father and Mother,  
 ‘ and Anceſtors, all the Donations which his Fa-  
 ‘ ther had given, as well in Lands as in Tithes:  
 ‘ Moreover, he gave all the ſmall Tithes of his  
 ‘ Mannor of *Hamptunete*, of Lambs, Calves,  
 ‘ Foals, Chickens, Pigs, Geefe, Wool, Cheefe, Ap-  
 ‘ ples, Fruit; in a Word, of whatſoever was  
 ‘ Titheable. *Selden*, *ibid*.

Now the Pope’s Doctrine being received, and  
 Tithes, as is mentioned, given, and for what,  
 and to whom the People would, the Nation was di-  
 vided into Biſhopricks, Pariſhes, &c. For before  
 that, moſt Preachers were ſent out of Religious  
 Houſes, ſo called, and People gave their Tithes  
 where they pleaſed: But after Pariſhes were ſet-  
 tled, then the Priſt of the Pariſh muſt have the  
 Tithes

1703. Tithes paid to him; and though they had long before been a free Gift, yet now they were claimed as a Debt, and Prescription pleaded by the Priests, as their just Title.

But People seeing themselves run into a Snare, some began to contend, but all to late; for the Pope being grown great thundred out this Interdict against this Nation, excommunicated the King, affrighted the Subjects with his Bulls, stuffed with Comminations and Curses, and that against the very Point of Arbitrary Disposal of Tithes; and the Pope did highly insult over Kings and Princes about this time; witness *Frederick Barbarossa*, *Henry VI.* and King *John*, and some others, as Histories mention.

So that by the Power of the Pope Parochial Payment came to be settled; yet notwithstanding that, the *English* Parliament, not willing wholly to forget the Poor, for whose sakes Tithes were chiefly given, did make divers Laws, that a convenient Portion of the Tithes should be set apart for the Poor of the Parish for ever, as in the Statutes of *Richard* the Second, 15. 6. and the 4th of *Henry* the Fourth. *Francis Howgill, &c. pag. 578.*

Now after the Pope had thus brought in Tithes, the Priests pretended a Legal Title to them, set up Courts, called *Ecclesiastical Courts*, which remain to this Day amongst them that say they are *Reformed*, to recover their Tithes by; and the Priests themselves being Judges, the People might well think what might be expected from them; yet they that did not pay, no greater Punishment did the Priests at that time inflict upon them, than *Excommunication*.

And yet, notwithstanding this general Decree, the Pope did dispence with, and give Exemption to divers Orders of his Clergy, so called, to free  
free



free them from Payment, as the *Hospitellers, Temples*, and generally to all Lands belonging to those called Religious Persons and Houses; which is the Reason that divers Persons have Lands that are Tithe free. 1703.

So the Pope, by Colour of the Jewish Law, by which Tithes were given to the Levitical Priesthood, gained an universal Payment of them to all his Clergy; and in Imitation of that Earthly Tabernacle, set up a new Building after the former Pattern; and therefore to himself he claims the first Fruits and Tenths, as a Successor of the Jewish High Priest: Sins also he undertakes to pardon, and appoints Cardinals as Leaders of Families; Miters are ordained for the Head as *Aaron* had, and Synagogues built, falsely called Churches, with Altars like the *Jews*, and with Organs and Instruments of Musick, with Singers and Porters, &c.

And in the Form of the Levitical Priesthood, they transformed themselves, and this was taught for Catholick Doctrine then, and is still upheld and pleaded for by the Protestant Clergy, thereby wholly denying Christ Jesus come in the Flesh, the End of all Types, Figures, Shadows, &c. see *Fr. Howgill, &c. ibid.*

So *Henry VIII.* being a *Papist*, and believing the Pope's Doctrine, as also did his *Parliament*, made a Law, That every one should set out and pay his Tithes, as due to God and Holy Church; also a Second Law was made in his time, to the like Purpose: But still restrained the Trial of Tithes to the Ecclesiastical Courts.

After him also *Edward VI.* in Pursuance of his Father's Law, made another for the Payment of Predial and Personal Tithes, under Penalty of Treble Damages, who also restrained the Trial to the Ecclesiastical Courts: These Laws supposed  
Y them

1703. them due to God and Holy Church; therefore they required every Man to yield and set out his Tithes.

Now these Tithes have been received since by Persons of divers Professions, who would be accounted no *Papists*; but 'tis observable, that as the Tithes, Hire and Benefices have been taken away from any Party of them, that Party hath sensibly declined. And it is lamentable to consider, that these Tithes and forced Maintenance, which were decreed by the Pope's Canon-Laws, should still be holden up by them that profess *Reformation* and Separation from the Pope, and to make the Holy Scriptures their Rule of Faith and Practice.

Having thus briefly run over sundry Doctrines, Decrees, Practices and Opinions concerning Tithes, from the Apostles time downwards, we find them various, as before appears, and that the Right of Tithes was never clear, but remained in Controversie, even among great and learned Men, for divers Ages since they came up; yea, amongst many *Papists* in the time of the Pope's Domination; and in all Ages there were those that withstood the Payment of them, even to this very Day; and many of the Martyrs for that, amongst other things, suffered in the Flames.

Now therefore it appears clear, *1st*, That Tithes among the *Jews* were paid to the Levites and Priests. *2dly*, That they were not for the Levites and Priest only, but for the Stranger, Fatherless and Widows. *3dly*, When Christ was come the Levitical Priesthood was taken away, and the Law for Tithes was changed. *4thly*, That neither Christ nor his Apostles received any Tithes, nor demanded any, nor left any Command to others to touch them, or meddle with them at all. *5thly*, That in the Primitive Times, for the first Three Hundred



dred Years, while the Simplicity of the Gospel was more minded, no Tithes were either claimed or paid amongst Christians; but their Way of Maintenance was wholly Voluntary, every one as he pleased, all being Free gift, as Occasion did require. *6thly*, As the Power of Godliness came to be lost, and the Mystery of Iniquity began to work, and Men's Imaginations taught, instead of the Doctrine of Christ, and Self set up, instead of being denied; then they began to preach up Tithes, fetching their Ground from *Moses*, or any where to get Footing for them; though after the Apostacy was entered, they were not paid as Tithes, but free Offerings, and as the Bounty of the Giver; nor were they given to the Clergy only, but to the Poor also; nor was it a general received Doctrine, till the Pope had set up his Authority and Dominion over the greatest part of *Europe*, many Hundreds of Years after Christ. *7thly*, After they were confirmed by the Pope, and commanded to be paid, there was no Compulsory Law made, but only Excommunication. *8thly*, After that, they were accounted an Ecclesiastical Duty, and never called a Civil Right, but were tried in Ecclesiastical Courts. *9thly*, Until about the Year 1200. the common Practice was, for every one to bestow his Tenths and Offerings were he pleased. *10thly*, They were first brought in as a Duty owing to God and Holy Church, and so were required and enforced; from whence it appears, there was no Civil Property or Right in him that claims them, that first Fruits and Tenths are but a late invented thing, and claimed by the Pope as Successor to the *Jewish* High Priest, as he says. *11thly*, Tithes were the same in the Ground and Foundation, whether claimed by a Priest or Impropiator, or by an Abby, and differed nothing but in the Person of him that possessed them.

1703. them. *Lastly*, This shews the degenerate State of the Church, and how Corruption and Error crept in amongst Men; after the Power of Truth was lost, the Fruit was lost also, which caused such earnest Pressing unto needful Contributions. And afterwards, Men would still be owned to be Ministers of Christ, though never sent of God, neither did they *profit the People at all*: But being set up by Man, and the Golden Cup put into their Hands, full of sweet Wine, it relished so well to their carnal Palates, that they swallowed all the Poor's Part, and were even drunk with it; and then sadly pulled and tore one another for great Shares of this Cup of Gold; and they that got the Rulers of the Earth on their Side, obtained Laws and Decrees to force the Payment of Tithes: But in the Beginning it was not so; for while the Purity and Simplicity of Truth remained, Charity abounded.

Well, Friend *William*, after this plain Search and Discovery, I need not heed thy Vapouring and Insulting over me; for the Ground and Rise of thy great *Diana* is found out and manifested, and thy Legal Right to Tithes laid open.

And must I now go to *Moss*, and do many other things, that *Rome*, *France* or *Spain* require by Law, because I find them not expressly forbidden by Christ? If I lived there, or in *Turky* or *Barbary*, this would be a fine Plea for Self-ease and Interest. But if Christ hath not required thee to take Tithes, nor me to pay them, may it not be said, *Who hath required these things at our Hands?* But when Christ sent out his Disciples, he bad them *Teach the Nations to observe all things, whatsoever he had commanded them*: He did not say, *Whatsoever the Pope or Powers of the Earth command you*, in Matters I send you about, but, *What I command you*. Pray thee, How dost thou distin-



distinguish between God's or Christ's things, and 1703.  
*Cesar's*? If in Matters relating to Faith, Wor-  
 ship, Conscience and Priesthood, *Cesar* must rule  
 me and be obeyed, where, or in what I have no  
 Command from God or Christ? By this Rule I  
 may pay Tithes to Popish or Mehometan Priests, if  
 the Law of the Land commanded me. This is a  
 poor Shift thou makest, and so lame and rotten  
 thou mayest be ashamed of it.

But thou in thy last Letter thinkest, thou hast  
 brought my *Chaos*, as thou ignorantly callest my  
 former Letters, *into some tolerable kind of Order*,  
 p. 76. And

*First*, My Reasons thou say'st are these, That  
*human Laws are for human Things*; and I say so  
 still: And by *human Things*, I mean, that every  
 Man, a Clergy-Man as well as others, ought to  
 to be preserved in his Life, Birth-right, &c. As  
 for Instance, If I am my *Father's Heir*, or have  
 a *Portion left me*, in Money, Goods, or Estate of  
 Land; which the Law cannot be said to give me  
 a Right to, for that's my Father's Gift; but the  
 Law preserves my Right to me, in that which  
 is so given me by my Father, or by any Friend  
 else, that gives me any outward Estate he had a  
 true Right and Title to; and if I please, I can  
 dispose of what is *so given*, or that *comes to me*  
*by Descent*, or that *I buy of another* that sells me  
 his proper Right; and to secure it to them, I  
 make use of the Law, that those I give it or sell  
 it to, may enjoy it quietly and peaceably; so  
 the Law preserves their Right, I gave them or  
 sold them. But for all thy Talk of *Legal Right*  
*to Tithes*, What Right hast thou either to sell or  
 give the Tithes which thou callest thine? So that  
 the Old Saying holds here, *If the Parson dies,*  
*Where's the Parson's Wife?* Thou canst not give  
 thy Tithes either to Wife or Child, nor sell thy

1703. Tithes, as I can my Temporal Estate, to any Man I please, and to his Heirs for ever, from me and mine.

But Tithes are *due to God and Holy Church*, saith the Law of our Fore-fathers, and Law-makers, and no Man can dispose of them, but while he lives and remains within her Pale, in some Office, Service, or Place she approves of him in; and if she approves of him, then though he never was Holy, but lives and dies a miserable Sinner; yet she has given him Tithes, while he abides in that Place or Office; and whether he be what he pretends or no, he may get them by Law: But if the Church finds him faulty, and turns him out of his Place or Office, he loses all his Tithes; and if *no Pay*, then *no Pater-Noster*. But *Friend*, the Case is not so with a *Landlord*, he may keep his proper Right, and have the Benefit of it to himself, and his Heirs for ever; so that that Argument is weak and frivolous.

*Secondly*; That, *that Law thou claimest Tithes by, is contrary to the Law of Christ*, pag. 76. doth, I think, sufficiently appear; it being never made by Christ and his Apostles, but by the *Pope* and his Successors.

*Thirdly*, That *Gospel-Ministers ought to be content with Gospel-Maintenance*, pag. *ibid.* is likewise evident enough; and what that is, appears plainly also to be necessary Food and Raiment, which, if they are in want, they may lawfully receive of those that reap Spiritual Things from the Sowers of them; which none can do, that have not Spiritual Things given them *freely* from Above, from the *Giver of every good and perfect Gift*; and then sent to minister *freely*, according as they receive; and those that receive *freely*, are to give *freely*, on both sides, the Reapers, as well as the Sowers; for the *Labourer is worthy of his Meat*,



*Meat*, and thou say'st of his *Hire*; which I grant also: But then it's only from him that hires him, which I suppose my Friend T. S. never did thee, since he knew the *Lord's Appearance in his Heart*, by his *Holy Spirit*, nor will ever need, as he faithfully abides to follow the Leadings and Guidings of it; for that's that which I call'd, *The Witness of God in his Conscience*, and doth witness to the *Children of God*, that they are so; and they that pretend to be the Children of God, and are not, it bears *Witness against them*; so that every Man must stand or fall to his own Measure of it, as it doth testify in his Conscience, for, or against him.

*Fourthly*, Thou seem'st offended, that I said in my Letter, *Your Maintenance by Tithes is Popery*, and tellest me, *It is a foul Name*; yet, I perceive, thou wilt not reject a *sweet Morfel*, because of a *foul Name*: But I think I have made it so evidently appear to be *Popish*, that there is no need to say any more to that Point. But yet I desire thee to hear me patiently a few Things: Thou comparest me to *Dogs*, *lapping in the River Nile*, in fear of being *snapt by the Crocodile*; the plain Sense whereof is, If I am the *Dog*, then thou art the *Crocodile*: And if so, I cannot but tell thee, the *Crocodile* hath been accounted the proper Emblem of a cruel Hypocrite; and truly if thou dost snap me, I see thou canst take Pleasure in it, and thinkest, after thou hast lamed me, to expose me to Derision: But I see not the Cause I have espoused, hurt as yet, nor my self foiled neither, nor do I fear it; and therefore shall take a little more notice of some of thy Passages, tho' I value not at all thy Taunts, Jokes, and empty Flourishes, void of Civility and solid Arguments.

1703. And First, For thy pretended *Divine Right of Tithes*, thou bringest that of *Levit. 27. 30.* where it is said, *All the Tithes of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lord's; it is Holy unto the Lord.*

But what is this to thee? For, is all the Seed of *England*, and are all the Fruits thereof *Holy*?

That the Tenth, and all the Nine Parts, yea, the whole Earth is the Lord's, I grant; but no more of it is thine, than he pleases to give thee for a little while. And why didst thou not observe how he dispos'd of the Tenth of *Canaan*, both of Seed and Fruit? He gave them to the *Levites*, and Children of *Israel*, but no Part to thee, nor indeed to any Gospel-Ministers, that thou canst prove, or all the *Pope's Prelates* to help thee. But, pray *William*, read the 34th Verse of that Chapter, *These are the Commandments, which the Lord commanded Moses for the Children of Israel: Mark, not for thee, nor for the Ministers of the Gospel, nor for such as call themselves so amongst the Gentiles; no, the Precept is bounded, so that thou canst not prove any thing from it, to do thee Service. Therefore seeing the Tenth then and there were the Lord's, and given to the Levites; do not thou lay Claim to any, till thou canst shew as good a Title given thee of God to the Tenth here, both of Seed and Fruit, and then I'll consent thou shalt have them, but not till then. So here's something more I had to say, though I omitted it before.*

Secondly, Thou tellest me, pag 83. that *Paul* saith, *Christ received Tithes*, referring me to *Heb. 7. 8, 13.*

But thou shouldest have better considered with thy self, before thou hadst done so; for that Place compared with the Context, is plainly to be understood of *Melchizedec*; and so Dr. *Hammond*, in



in his Paraphrase upon the Text, interprets it. 1703.  
And it is cleared before, that *Melchizedec* gave as freely to *Abraham*, as he received of him.

Lo! here thou hast brought a Place that throws down all thy pleading for Law; for Love here was the Law, and no Command of God for Tithing. But would'st thou and thy Brethren come to this Practice, you would not oppress poor Men, and force them by *Popish Laws*, to unequal and unrighteous Payments against their Wills, who are not satisfied, that you are *Priests of the most High God*, or of *Jesus Christ*; as *Abraham* knew that *Melchizedec* was, and *Melchizedec* was also the Lord's approved faithful Servant.

Again, The Ministers of Christ, to this Day, are not free to receive Relief from any, when they need, but only from the People of God, that give in Love freely, as *Abraham* did: So thy Argument drawn from this Instance, is nothing worth.

But thou say'st, *Christ approved of the Pharisees, who were strict in Tithing even in the smallest Matters*, pag. 83. And why should he not?

They had a Command from God to receive them; but what's this to thee? Did not those Commands, as before is said in *Levit. 27. 34.* only belong to *Israel*? And were not the Pharisees *Israelites*? But thou scramblest hard, and layest hold of that which cannot support thee, or thy tottering Cause; yet, notwithstanding all thou canst say, 'tis plain, that Christ's Approbation of their Tithing, was before the Law was fulfilled, and the Work done, that Christ came to do in Person; but after that was finished, then that *Yoke of Bondage* was removed, as the Apostle calls that of *Tithes*, and other things, as might be shewn at large; and he that was before the *Pharisees* or *Levites* Tithes, and all outward Ceremonies, or typical

1730. typical Things took place; he is Heir of all things, and hath all Power in Heaven and in Earth; he is the *Alpha* and the *Omega*, who was dead, but is alive, and lives and reigns for evermore; being exalted over all, at the Right Hand of his Father in Glory: Who, when he Commissioned his Messengers and Ministers, he bad them tarry at *Jerusalem*, and wait for the *Promise of the Father*, saying, *Ye shall receive Power from on High*, Luke 24. 49. Acts 1. 4, 8. as accordingly they did. And he had said so much before unto them, not to take care for Meat, Drink, or Cloathing, see *Luke 12.* that they were unconcern'd about those Things: But he said nothing to them of Tithes.

But, *Though Christ (say'st thou) be the end of the Levitical Priesthood, it does not follow that the Right to Tithes doth cease with that Priesthood; and why? Because, say'st thou, the Priesthood of Melchizedec continues,* pag. 83.

This is doing as well as thou canst; and if what thou contendest for could be granted, as it cannot, it would then follow, that thou must prove thy self to be of that *Priesthood of Melchizedec*, or else it would make nothing to thee: And when all's done, thou canst never prove that Tithes were ever claimed by *Melchizedec*, or given by *Abraham* to him, in Obedience to any written Law of God or Man. Shew me one tittle of a Law from Christ, or any of his Apostles for *Tithes*, and then thou would'st do something: But I have fully made it appear, that *Abraham* gave freely, not paid the Tenths of the Spoil, and that but once.

A little before, thou tellest me, *I cannot but own a Maintenance doth belong to the Ministers of the Gospel; and why not Tithes? Dare I say, that in the Nature of the thing it is unreasonable it should be Tithes?* pag. 82.



I Answer; I dare say, It is unreasonable, that *Tithes*, as they have been brought in and imposed in the dark Night of *Popery*, and all Men, whether they own that *Priesthood* they are given unto, or no, as sometimes one sort, sometimes another should be forc'd to pay them, even yet those that cannot own that *Priesthood* or *Ministry*, nor believe them to be the Ministers of Jesus Christ, that they are given unto. 1703.

I perceive, that if the Law gave them to me and my Friends, thou would'st not pay them to me as a *Minister of Christ*, but count them *mis-applied*, pag. 84. yet, it seems, thou hast that Latitude, that thou could'st pay them, and uphold a *Ministry* thou believest is false and erroneous, and not of God; so that there's no danger of thy suffering much, come what will: But we have not so learn'd of Christ; nor had many of the holy Martyrs of Jesus, that are gone before us, who patiently suffer'd, even as we now do, under those Laws that compel Payment of those *Tithes*.

But there is a Maintenance that I grant to be lawful, and have shewn thee what it was in the Apostles Days, and a great while after, *viz.* free and voluntary, not forc'd and constrain'd: And it is strange, that when *Paul* was speaking so expressly in *Heb. 7.* of *Melchizedec*, and of another *Priesthood* than the *Levitical*, that he should say nothing of *Tithes*, nor mention one word of them, as continued to the Ministers of the Gospel, if due to them, nor of going any farther than that Dispensation of the *Levitical* *Priesthood*; but tells us of another *Priesthood*, that sprung not out of *Levi*, and of the Law being changed also: But pray, wherein is the Change of it, if *Shadows* still remain? It is also very remarkable, that *Paul* put the Churches of Christ into another Method,

1703. thod, Way or Manner of raising Maintenance, as I have shewed before, 1 Cor. 16. 1, 2. *That every Man should lay by, as God enabled or prospered him once a Week.* And this is the Way that's pointed out, and it is free, and in the Liberty that Jesus Christ hath brought us into; and *where the Spirit of the Lord is, there is Liberty:* And blessed be God, he hath sent it into the Hearts of his Sons and Daughters, and the Fruits of it are brought forth, and we love one another, our Neighbour as our selves, and all Men: Yet of our selves we are not sufficient to think a good Thought; nor without the Lord from Heaven a *Quickening Spirit*, can we do any thing well-pleasing to God: Nor shall we ever desire to run into the Dispensation of *Moses*; for we know one *more Glorious*, Thanks be to God for his unspeakable Gift! Nor dost thou need to fear us taking *Tithes*, if Men's Laws did give them to us, whatever thou thinkest of us; for thou know'st us not, though thou speak'st Evil of us: I wish therefore, both thou and all Men knew us thoroughly, and our Principles better.

But thou askest, *If I would think thee faultless, if thou deniest me any thing that the Law gives me a Right to?* pag. 84.

I Answer freely, *Yes*; and could mention several things, that I should not think thee faulty in denying, though the Law give a Right to them: But I forbear now.

One thing more thou tell'st me, that I said, *Levi was a Child, and had a Twelfth part of the Land by Birth*; asking, *Where I read that?* and saying, *In the Holy Scriptures I may read the quite contrary*; citing *Deut. 10. 4. Josh. 13. 14.* Where is not one word that *Levi* was not a Child, or must not have a Child's Part; or be provided for by the Lord, as he was, besides, I think the  
Tenths



Tenths being freely given him of God to receive 1703.  
from his Brethren, was as good a Part as the  
Twelfth Part of the Land, and better: But in  
this thou shew'st thy self to an Impartial Eye.

Again, Thou say'st, *I little understood the Scripture, when I say, That Levi having a Tenth of the Increase, the poor Widows and Fatherless were to share with him; telling me, There was a Second Tithe appointed, with which they made their Feasts.*

But say I, there was not only a *First* and *Second* Tithe, but a *Third* also, as I have shewn before; and not only the Poor, the Fatherless and Widows were relieved therewith, but the Stranger also.

But how many Tithes have the Clergy now in *England*! It's clear, they have not only the Tithe of the *Seed*, but of *Fruits, Roots, &c.* yea, of *Lead Ore*, as some of them, and others fain would have; and of *Coal*, and *Copper* too, it's plain of late: Besides, what call they that, which is paid for *Calves, Foals, Hens, for Smoke, Gardens*, and for all that are *Sixteen Years Old*; for *Lands, Sheep, Hemp, Flax, Hops, Bees, Pidgeons?* &c. And yet the Poor, the Fatherless and Widow have no part assigned them thereout, that I know of; but they, whom the Priests take Tithes of, must maintain them to boot; yea, they take it from the Poor, the Widow and Fatherless.

The Question thou callest Wise, viz. *Whether Christ has prescribed such a Rule, to do as we would not be done by?* Thou answerest with another Question, and that silyly; but I have answered that before, and so let it pass.

Thy charging me with *Lying*, and saying, *Who knows but a Quaker, that is guided by an unknown Light within, may have a Priviledge above other Men to lie.*

Truly

1702. Truly it's a bad Priviledge, to have a Priviledge to lie; but thou should'st have taken care thy self not to have used that Priviledge, as thou hast done by me in thy Book, and my Friends in *England* and *America*, of whom G. K. has told several Lies.

But thou sendest us to the *Snake*, and such-like Authors for Proof. Should I take that Way with thee, and tell all the foul Stories I have read or heard of People of thy Communion, and how I heard, and who reported them, I might fill a Volume. But thy bidding me ask the *Snake*, is as if I should bid thee ask the *Priests* and *Pharisees*, whether *Judas* was an honest Man.

Thou say'st, *The Quakers are guided by an unknown Light within*. It seems, the *Light within* is unknown to thee, which shews plainly thou art *Dark* indeed, and know'st no *Light* in thee: Gross Darknes indeed, where there is no *Light*! How comest thou to know God and Christ, and to pretend to be a Preacher of Christ, who is the *Light of the World, and enlightens every Man that comes into the World*? Oh thou dark Man! Yea, even Darknes it self, that knowest no *Light within*! The Apostles knew that God, who commanded *Light to shine out of Darknes*; had shined in their Hearts, to give the *Light of the Knowledge of the Glory of God, in the Face of Jesus Christ*, 2 Cor. 4. 6. But the Eyes of thy Understanding want enlightening; and thou shewest thy self to be Blind and Dark, and to have no *Light* in thee. How comes it to be so? Hath not the God of this World blinded thy Mind, 2 Cor. 4. 4. because thou believest not in the *Light*, as Christ said, *John* 12. 35, 36. so that thou canst not walk in it, by reason of thy Ignorance and Unbelief?

And be it known unto thee, *This is that Light in us*, that those Scriptures bear Testimony of, which



which shines in us; and I wish it was not unknown to thee, nor any Man else. Thy great Talk of Reformation in the Nation I hear, but see little of it; and thy Story of a *Quaker* wronging of thee, because in Conscience he dares not help to hold up *Antichristian* and *Popish Practices*, thou may'st see is but thy *Pounces*, as thou callest them.

It seems now thou may'st talk of the *Devil's Artifice*, and *our joyning with the Devil*, and *the Devil's making use of us*, and *we acting the Devil's part*, and *what not*; for, as thou intimatest, *we would*, and *so would the Devil strip Religion*, and *make it poor*, and *bring Ignorance and Contempt*, and *destroy the Church if he could*.

O Man full of Envy and Malice! Must these invidious Reflections of thine pass for civil Language, and thou not be thought to favour of a wrong Spirit? Alas, alas! I pity thy Darkness; for *he that walks in Darkness, knows not whither he goeth*. First pull the Beam out of thine own Eye, and then thou may'st see to pull the Mote out of thy Brother's Eye. But as to True Religion, the Devil cannot make it poor, there is so much heavenly Treasure that goes along with it. As to the World, Christ said, *My Kingdom is not of it*; and he was poor, and had not where to lay his Head; though the Foxes have Holes, and the Fowls of the Air have Nests: And the Apostles were poor, as Paul testified; yet they made no body else poor, but made many Rich, not with great Benefices, but Rich in Faith. And I tell thee, the Devil knows well enough, that it is not the Way to increase *Babylon's Dominions* to make her poor, but to enrich her Merchants, and pay them well for their Ware, and increase their Gain: And thou might'st see how she sprung up, and grew great, and arraigned her self in Scarlet, and what Tithes  
the

the adorn'd her self with, if thou wert not in the dark.

But when dost thou undertake to make out thy fictitious Charge against us, *That we teach other Doctrines than Christ has taught; and have prescribed other Rules of Life, than what he hath given?*

I tell thee, *William*, this is a false Accusation, and thou canst never prove it.

But thou sayest, *Christ paid Tribute to Caesar*. What then? This doth not affect us; for we never deny'd *Tribute to Caesar* to this Day, but readily pay our *Taxes* to the *King* or *Queen*, whose Image and Supercription is upon the Money; and as it's called the *King's* or the *Queen's Coin*, so we give unto *Caesar* the Things that are *Cæsar's*: But this is not Paying to an *Hireling*, whose own the Sheep are not, and will flee, and leave the Flock, if the Thief comes, and takes his Fleece from him.

But *Christ*, say'st thou, *teaches us to obey the Laws of the Land*. And who amongst us do not obey them, either *Actively* or *Passively*? It is strange, that *Christ* should tell his Followers, that *they should be brought before Governours and Kings for his sake, for a Testimony against them*, Mat. 10. 18. if they must be actively Obedient to all the Laws they made: And why should they be *hated of all Men for his Names sake*, Ver. 22. if they must do what all Men in Power bid them do? *Adieu* to Suffering, for a Testimony against them, if this be so. The Martyrs have lost their Crowns, and are in a sad and deplorable Case, if this Doctrine be true, which thou would'st have us receive, without Distinction. And tho' thou think'st it's like, that this will help thee, viz. *In things that Christ hath not forbidden, we may do as the Law bids us*: But it will do thee no Service; for



for it is clear, that Christ forbids us to uphold *Superstition, Will-Worship, or Idolatry*; and the Apostle forbids us to *touch, taste, or handle*; of what? See *Col. 2. 8, to 22. Beware lest any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ*: And say I, if no Command from Christ, then it's not after him; but if they are the *Pope's or the World's Rudiments*, then they are not after Christ, but after the *Pope and the World*. But let us proceed, the 14th Verse saith thus, *Blotting out the Hand Writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross*: Truly it's pity it should be brought into the Way again, as it too long has been, either in Part or in Whole. The Apostle goes on, *Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy Day, or New Moon, or Sabbath-Days, which are a Shadow of Things to come; but the Body is of Christ*: And let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those Things he hath not seen, vainly puffed up by his fleshly Mind: And not holding the Head, by which all the Body by Joints and Bands, having Nourishment ministred and knit together, increaseth with the Increase of God. Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances? Verse 16, 17, 18, 19, 20. What Ordinances? The Ordinances, say I, of the World, that were never instituted by Christ. But, saith *W. W.* Are they forbidden? Yes, say I, if Christ ordained them not, *Touch not, taste not, handle not*: Here's forbidding enough, if we had no more; *For they are all to perish with the Using*: What are to perish? All the Ordinances or Tra-

1703. ditions of Men, and Rudiments of the World, which are after the Commandments of Men, and not after Christ.

Be silent, *William*, henceforward, and charge us no more with that thou lovest and strivest to make us guilty of, viz. *Disobedience*, as thou call'st it, *to what Christ has not forbidden*: For if thou canst bring no Command from him for thy Law of Tithes, it must then necessarily follow, that 'tis but a Rudiment of the World, and a Command of Men, and not after Christ. So then it's clear, we are forbidden to *touch, taste, or handle* of any such things; neither dare we presume to do it, whatsoever we suffer.

Yet this I say, That did you bound your Laws and Ways of Maintenance for your *Priests* and *Clergy*, so as to content your selves with what they that hear you, and receive you, and are of your Faith, and only they, do either give freely, or pay in Submission to the Laws made by themselves; and let us alone, that are neither of your *Church*, so called, nor can hear or own you, then you would shew some Moderation. For we are not at all to be forced and constrained to receive and follow you against our Faith, over which no Man hath Power, or ought to compel us against it: *For what is not of Faith, is Sin*; and no Man ought to force another Man to sin, or else to suffer: Consider of it, and do *as thou would'st be done by*; for that is the Law and the Prophets, saith Christ, who is more than all; being Purity, Righteousness and Truth it self, and admits of nothing contrary thereunto.

'Tis true, he had his Disciples, when he sent them forth to Preach, *Mat. 10. 14. to shake off the Dust of their Feet, for a Testimony against those that would not receive them*; and so may you, if  
you



you please: But you ought not to tread us under your Feet, and trample upon us, and fling us into *stinking Holes* and *Gaols*, as if we were no better than Dogs, because we receive you not. Thus the Innocent is clear'd, and thou art weigh'd in the Ballance, and found wanting. 1702.

But one Word more concerning G. K. because thou pray'st me to explain a Passage about him: I tell thee, one of the Magistrates that was in *America* inform'd me how it was, viz. *That he was put into the Hands of an Officer a little while, and ordered not to be put into the Prison; and when the Court return'd to the Bench, was soon after set at Liberty, and all in one Day:* So here was a Prisoner, but not put into the Prison-House; although he voluntarily went into the Entry thereof, to colour the signing of his Book from the Prison, as I have heard it; see S. J's *State of the Case*; and that was my Meaning. But; *Crocodile* like, thou watchest to catch, and in thy Envy and Malice labourest to render me more like a Devil than a Man.

Thy next is answered already in part; and I say further, That neither the *Snake* nor thou canst prove, that ever *Edw. Burroughs* was a *Fighter*, or for the encouraging of any to *Fight* with carnal Weapons; nor was there ever any Plot by *Quakers* in *Lancashire*, or any where else. These, and many such-like Stories are the false Accusations, Lies and Slanders of our Adversaries.

And as for *Penn*, if thou meanest *William Penn*; I say, I wish thou wast as good a Man as he is; for I know him to be one that loves and fears God, and hath Good-Will to all Men, and is ready to his Ability to do them good: Yet he is far short of his Lord and Master Christ Jesus, who was above all Mankind, and is still, blessed be

1702. his Name for ever! yet he was falsely accused, belied, and mis-represented by his Enemies; and if they did so to the green Tree, What will they do to the dry?

As to *Bromfield*, he was long since disown'd by us: But thou askest me, *May a Quaker make use of this Law for the compelling the Payment of Tithes?* Saying, *If he may, How silly art thou in urging the Saying of the Jews? If he may not, Why dost thou permit any of thy Friends to meddle with a Revenue that implies a disowning that Christ is come.*

To all this I answer, *First*, That I know of none such amongst us, that do meddle with any Revenue of Tithes; nor do I believe that any do, that are owned by us, as sincere Professors of our Faith: But if there should be any which make an outward Profession only among us, that do, I cannot help it; nor doth Truth permit it: But I must leave such to God, and his Witness in their own Hearts. I take it to be very silly in thee, and to favour of an ill Mind, to ask me such a Question, *Why I permit any of my Friends, &c?* 'Tis as if I should retortingly ask thee, *Why dost thou permit any of thine to Curse, Swear, Blaspheme, be Drunk, commit Adultery, or the like?*

Thy next is sufficiently answered; and yet I tell thee, That there is a great Difference betwixt *going to Law* to defend my natural, just Rights and Properties, and having no Right at all, but what the Law of the Land only gives me. And to all thy long Pleas for *Law, Law, Law*, and Obedience to *Law*, by which I perceive thou meanest active Obedience, I have said enough.

As for *Magistracy*, we own it to be an *Ordinance of God*, and that *Magistrates are his Ministers, who bear not the Sword in vain*; and do declare



clare it to be our Faith and Duty to yield quiet, 1703. peaceable Subjection to the *Queen*, and all in Authority under her, and to all her Laws, either by doing or suffering; and that not for *Wrath*, but *Conscience sake*.

Thou proceedest, That *what I argue from the Principle of Love, might do us great Service, if we could perswade all Men, that it obliges them to quit their Estates to us*; adding, *Teach T. S. and the rest of your Brethren, to try if they can cajole their Landlords*.

*William*, This is not the first drolling and scoffing Strain I have had from thee; but, what is this to thy Matter? Is not God himself *Love*? And do we ever shew any Practice, or ever Preach any Doctrine, that gives just Occasion for such *Pounces* as these? Have we not been as good Payers of our Rents to our Landlords, as any Men whatsoever in the Nation? But is this the best Answer I must have? It seems thou dar'st not venture thy self upon the Principle of Love, in thy Case of Maintenance; no, that would not be great enough, therefore thou art for Law: But let me tell thee, They that are truly sent of God, never wanted, neither Love, nor Food and Raiment amongst their Brethren, to this Day; tho' they have many times suffer'd deeply, by some covetous *Priests* and *Impropriators*, both by Imprisonments, and Spoiling of Goods, as many that are yet alive can testify: And therefore we esteem the present *Toleration*, which God hath bestowed upon us, a great Mercy; and we are thankful to him and the Government for the Favours we enjoy, and Liberty we have allowed us. But, *William*, we own the Landlord's Right to his Lands, to be a good, honest, antient, just Right, and of another Nature than thine to Tithes, as before is made apparent.

1702.

God is Love, and All-sufficient for those that love him, and one another in him; and hath never fail'd them that trusted in, and obey'd him; and his Love will out-live thy Law: And if all that profess'd him dwelt in Love, there would need no Law to force Maintenance. It was when Men departed from the Spirit of God in themselves, and followed their own Inventions, that Love waxed cold; and those that would still seem to be of God, and are not, and to come in the Love of God, and do not; but in Love to their own Lusts and Interests, are they that are for forced Maintenance. For not being of God, they do not reach that of God in Men, nor get Love of those, they themselves do not love; but seek their own carnal Ends, and leave one Place when a greater Benefice calls them to another; and away they go, leaving the Flock to what follows; which shews plainly what they love.

In thy next thou say'st, *John, pray thee tell me, what thou meanest by those general Rules thou insistest on, which condemn those that are busie-Bodies, and work not at all; and require, that with Quietness they Work, and eat their own Bread: He that will not Work, let him not eat?*

*Ans.* I mean no other than what the Apostle meant; and so thy Quarrel for this, is not with me, but him, 2 *Thess.* 3. 10, 11, 12. But for want of something to reply, thou askest me, *Would you send your Landlords into the Field, with a Sythe and a Spade? Would it not be a fine World, if God's People could thus triumph over those lazy Persons, who live upon honest Men's Labours, and Work not at all?* These are thy Words; and Landlords need not thank thee for the Title thou puttest upon them: But are these the Men Paul only meant? No, say'st thou, *I insist upon them as general Rules;* and if so, then they will reach thee: For if thou readest the Chapter before



fore cited, thou may'st find who were chiefly intended, *namely*, Such as did walk disorderly amongst them, and not after the Traditions of the Apostles, who had not behaved themselves disorderly, but worked: For those idle Persons the Apostle speaks of, were such as pretended to be something like the *Apostles*, and were not; but were busie Bodies, and meddled with that which did not belong to them: And there are too many of these lazy Persons at this Day, that will not Work, but are very busie to get from others what they labour hard for. 1702.

But say'st thou, *I hope, John, you would be kinder to us, who, you know, are stiled God's Labourers; and, as St. Paul tells you, are worthy of our Hire.*

Ah! *William*, Do I know you are stiled *God's Labourers*? Did I ever tell thee so? Surely thou little heedest what thou say'st now: For thou confessest in thy next Words to me, *You own us not to be sent of God, and so are no Ministers of Christ*; and in the next Page thou say'st, *If you do allow us to be sent of God, and Christ's Ministers*: What Confusion is this? What is it thou dost aim at?

Again, *But if you do allow us to be sent of God, and Christ's Ministers, Why do you endeavour to seduce our People from us, and gather Flocks out of Christian Flocks, which never any but Seducers and false Teachers ever did.*

A deal said in a little room, *William*; but I do not remember that I ever said, that I own'd you to be *sent of God*, or that you were *Christ's Ministers*; and thy own Words in another place shew the contrary, where thou say'st, *You tell me, you own us not to be sent of God, &c.* and so thou art running to and fro, to catch something if thou could'st. But, what is it thou would'st have?

1703. have? Doth not most part of the Nation know what we own you to be? But nevertheless, thou would'st fain hedge in thy Tithes, if possible, though we own you not. And therefore thou queriest, *How can you, upon your own Principle, deny us a just Right to our Tithes as Men?* Ah, William, take away all that you hold your Tithes by, and we shall not be so troubled with you for Tithes, and that thou knowest. Make no pretence to be *sent of God*, and to be *Ministers of Christ*, and then the Law will take no notice of you, to give you Tithes: But the Law will defend such Rights as you may have, as Men; and Natives of the Land, and Subjects under its Government, and not pretending to be Priests. For I still make a Difference between a Man that is a *common Subject*, or *meerly a Man*, and a *Clergyman*, as such; yet those civil Rights that a *Clergyman* may have, as aforesaid, his being a *Clergyman*, doth not hinder him of the Benefit of the Law to maintain him in: And had I thought I should have been put in Print so unfairly as I was by thee, I should have been more express in delivering my Judgment in my former Letters.

But why am I a *Seducer*? How dost thou make that appear? Whom of thy Flock have I seduced? Either make it out, or own thy self a false Accuser; for till then, I think I need not regard thy Charge. I am sure I have got no Corn, Hay, Cattel, &c. from any of thy Flock; and that is a very good sign, that a Man is no Seducer, who seeks no self-Ends, but works for his Living, as my Neighbours know I have done.

The next thing thou speakest of, is answered in part, where I told thee what Mission true Ministers have, viz. *That they are sent of God, and fitted and furnished by him, for the Work he sends them to do*: And though they are approved of by  
the



the Church, yet 'tis because the Lord owns them, 1703.  
 as in *Acts* 13. 2. and appoints them their Work,  
 and goes with them, and will do to the End of  
 the World, according to his Promise, *Mat.* 28.  
 20.

But thou repliest, *It is an easie matter to say, a Man is sent of God, as all false Teachers have pretended.* Truly I think 'tis not very easie for a *false Teacher* to say so; for he knows, or at least might know, if he resist not the Holy Ghost, that he lies when he saith so. But it may be, such a Man will strain hard for worldly Riches, Honours and Preferment; which is such a *Bait*, that if false Teachers, Deceivers, and those that run, and are not sent of God, were not tempted with, there would not be so many proud, covetous, drunken, wicked Priests as there are; see Doctor *Burnet* of the *Earl of Rochester*, and his *Preface* to the Second Part of the *Reformation*.

Thy next is a great Stroke, as thou pretendest upon me, to leave T. S. so in the lurch as I did, in turning him over to thee, for to answer thy Question, *Whether his Light be the same with mine? And how it comes to pass, that his, without mine, is not sufficient to defend his Conscience?*

*William*, I wish my Friend T. S. be never worse put to it, than he would have been to have answer'd thy Question: However thou hast a mind to shew thy Art and Trick upon me; yet I tell thee, *The Lord is my Light and my Salvation*; and so he is my Friend's, and is sufficient to defend his Conscience without me, or thee either; yet I see not, but why I may in Brotherly Love to T. S. write an Answer to a Letter or Letters from him, either to thee, or any other Man, and no Disparagement to his *Measure of Light and Grace* neither: For every Man is not gifted alike for *Quantity*, though in *Quality* the Light or Grace is  
 one

1702. one in all. I hope it is no hurt to serve one another in Truth and Love, as we are able. Yet, let me tell thee, I question not but he hath that in him, which is sufficient to carry him through all the Exercises he meets with, and to help him to *keep a Conscience void of Offence, both towards God and Men*: And it is of the Lord's Mercy that he knows it, or else he had still been Servant to Man: The Lord's Strength is manifest in such weak Vessels as his and mine; and therefore, through the Riches of his Love to us in Christ Jesus, we can say, as some did of old, *Though we cannot Dispute and Reason, like Scholasticks; yet we, by God's Assistance can suffer*. And as my Friend knows God's Gift in himself, and abides therein, he knows mine, that is given me of God also in Measure: So that thy Taunt of a *Will with the Wisp*, I value not.

Thy next Question is, *Whether it be the Part of a Conscientious Man to give himself up to an implicit Conduct, when those that lead him may have bad Motives*.

This I answer'd in part before, and do now say positively, *It is not*: And therefore it is that T. S. refuses thy blind Conduct; for knowing the Lord to be his Teacher, he is become a Follower of him; and thou ought'st not to be offended for that. And as for such Men as take upon them to be Conductors and Leaders of others, but have bad Motives, I wish thou may'st look to it; for certainly those that seek the *Fleece* more than the *Flock*, have bad Motives; and as it appears, that in Ages past there have been too many such, so there are still, of which Number it were well if thou could'st acquit thy self.

But thou makest a fair Flourish, and say'st, concerning thy self and Brethren, *We lead not our People implicitly*. It seems thou reckonest thy




thy self a Leader then; but surely a very dangerous One, as thy own Words testifie; for thou sayest, *We do not pretend to an Infallible Light within us, but are dark Creatures.* And though thou pretendest, *We exhort People to hear us, no farther than what we teach is agreeable to the Holy Scriptures;* yet suppose some one of thy Hearers should believe, That thou dost exhort farther than is agreeable to the Holy Scriptures, who must be judge of thy Exhortation? He believes thou dost, and therefore leaves off hearing thee any more: Wilt thou quit him of his Tithes, and not force him to help to maintain thee to lead others, as he truly believes, directly contrary to the Holy Scriptures? Why, let him chuse whether he will have any of thy Matter, or Manner of Conduct, or no, he must pay for it: And he, if he do pay for it willingly, looks upon himself to be guilty, and to sin against God, in helping to hold up a false Teacher, a deceitful Worker, who with good Words and fair Speeches, deceives his simple Followers; and therefore he chuses rather to suffer, than maintain such a Leader; which was the Case of some of the holy Martyrs. Yet if the Priests must be their own Judges, and have Law to compel Maintenance from People, against the clear Evidence of their own Faith and Conscience, I think this is an unreasonable and unrighteous Law; and as *Babylon* rose by that means to her exorbitant Power and Grandeur, so take that away, and she will quickly fall again.

But a little more to that dangerous Tenet of thine, viz. *We do not pretend to an Infallible Light within us.* What then, *William*? Ye do not, it seems, pretend to God, *who is Light*, 1 John. 1. 5. and is *Infallible*; without *Variableness*, or *Shadow of Change*, Jam. 1. 17. and is *in us*, according to his Promise, *Levit.* 26. 12. and *2 Cor.* 6. 16. Ye do

1703. do not pretend to Christ, *who is the Light of the World*, John 9. 5. and *who is God over all, blessed for ever!* Rom. 9. 5. and so *Infallible*. Again, He is *in All*, Col. 3. 11. but more especially in his People; *I in them*, John 17. 23, 26. And therefore the Apostle Paul puts the *Corinthians* upon a particular Search, as to this Matter; saying, *Examine your selves, whether ye be in the Faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates*, 2 Cor. 13. 5. Ye do not pretend to the Spirit of God neither; for the Spirit of Truth is God, and infallible, and dwelleth in the Hearts of the Faithful: *Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. For these are evident Deductions from thy Assertion: Whereby thou hast excluded thy self and Brethren from having any thing of God, Christ, or the Holy Spirit in you; for God is Light, Christ is Light, and the Holy Spirit is Light, yea, infallible, and within too, being one with the Father and the Son; *For these Three are One*, 1 John 5. 7. Now all Things that are reproved, are made manifest by the Light; for whatsoever doth make manifest, is Light, Eph. 5. 13. And it is God, that searcheth the Heart, and tries the Reins, Jer. 17. 10. and declares unto Man what is his Thought, the Lord, the God of Hosts is his Name, Amos 4. 13. He hath shewed thee, O Man! what is good; And what doth the Lord require of thee, but to do justly, to love Mercy, and to walk humbly with thy God? Mic. 6. 8. see also 2 Cor. 6. 16, 17. and Rom. 1. 19. The Lord God and the Lamb are the Light of his Church and People, as 'tis said, Rev. 21. 23. *The City had no need of the Sun, neither of the Moon, to shine in it: For the Glory of God did lighten it, and the Lamb is the Light thereof.* And  
vers.



vers. 24. *The Nations of them which are saved, shall walk in the Light of it.* 1703. 

Now here it is clearly prov'd, that the Church and People of God have an *infallible Light within them*: But this thou makest no Pretence unto, it is an unknown Light to thee; and therefore it must needs be very dangerous to follow thee: *For they that walk in Darknes, know not whether they go.* How should they that follow thee, avoid falling into the Ditch, or thy self either? Therefore 'tis high time for thee and thy Followers to see into your States, and turn from *Darknes* to that *Light*, wherein the Saved of all Nations do, and shall walk; for it is the *true Light*, which *John* saith, *Lighteth every Man that cometh into the World*, Chap. 1. 9. And this was the Message which the Apostles heard, and did declare unto others, viz. *That God is Light*, 1 John 1. 5. And Christ Preached himself *the Light of the World*, John 8. 12. And this I desire, that T. S. may follow all his Days; for it is the *Light of Life*, and the *Life is the Light of Men*, John 1. 4. And not such dark Creatures as confess they have no *infallible Light within them*, but make a Mock at it, saying, *We do not pretend to an infallible Light within us; and tell the People, that what we deliver in the Name of the Lord, they must receive it as a divine Truth, though we vilifie the Scriptures, and stile them Dust and Serpents Meat.*

Truly *William*, if ye do stile the Scriptures so, you would appear bare-fac'd Enemies to God indeed; and so would any others, if they should do the like: But Deceivers and Seducers are more subtil than to appear openly against the Scriptures, though they never walk according to the Laws of God or Men; further than they see it conducing to their self Interest and Advantage.

But,

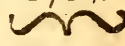
1702. But, *William*, Do ye not deliver what ye do (to the People, when ye Preach to them) in the Name of the Lord? No, say'st thou, *we do not pretend to an infallible Light within us*; so that by thy own Confession, ye are out of God, out of Christ, and his Holy Spirit; and therefore out of his Name and Power, and so go on in your own Name and Strength, in your own Wisdom, Arts, and Learned Acquirements; being made Ministers, not as *Paul* and the *Apostles* were, by the Will of God, but by the Will of Man: And so ye speak of your selves, and not as the *Oracles of God*, or as of the *Ability which God giveth*, 1 Pet. 4. 11.

There is one Question more, which amongst some Impertinencies about T. S. thou askest me, and is answered before, *Hast thou a Light within thee, which we dark Creatures want?*

*Ans.* I have told thee already, that *the Light* we testify of, *is the true Light which lighteth every Man that cometh into the World: And shines in Darknes*; mark that, *but the Darknes comprehendeth it not: And he was in the World; and the World was made by him, and the World knew him not.* And to this Day he is not known nor received by the worldly-wise Master-builders, but slighted and rejected by them, because he is not of the World. *Unto the Jews he is a Stumbling-Block, and unto the Greeks Foolishness*, 1 Cor. 1. 23. But *unto us that believe, saith Peter, he is precious*, 1 Pet. 2. 7. And again, *Unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God*, 1 Cor. 1. 24. Thus he was Preach'd by the Apostles, and thus he is Preach'd by a Remnant, whom he hath sent forth, and doth accompany with his holy Spirit in this Gospel-Day.

Now,



Now, *William*, Does it not appear plainly, 1702.  where this *true Light shines*, viz. *within*, in the Heart and Conscience, and that it *manifests all Things that are reproveable*? *Ligheth every Man that cometh into the World*: *Declareth unto Man what is his Thought*; and *shews him what is good*, and *what the Lord requires of him*: And that, *that which may be known of God, is manifest in Men*; *for God hath shewed it unto them*? And yet how is it that thou callest it an *unknown Light*, and deridest and scoffest at it, and pretendest not at all unto it? Is not the Reason of thy so doing apparent, because thou lovest it not; but lovest thy own evil Deeds, the World and Darknes, more than this despised *Light of Life*; and wilt not receive it, nor bring thy Deeds to it, as thou oughtest to do, and try whether they are wrought in God? So this is the great Cause of Divisions amongst People, that though the Grace of God, which bringeth Salvation, hath appeared unto all Men, and was the Apostles Teacher; yet how few, comparatively speaking, come to receive it for their Teacher in this World? For never since Man departed from it, and turn'd into Lasciviousness, Covetousness, and Men's Inventions, hath it been minded and regarded by Multitudes, as it ought to have been: But having itching Ears, they heap to themselves Teachers of Man's making, such as please them, and have their Persons in Admiration for Advantage; and, like the *false Prophets* of old, cry, *Peace, Peace*, when there is no Peace, I mean no true Peace of Conscience; and call *Christian, Christian*, naming the Name of Christ, but do not depart from Iniquity: Yea, they say, as some did in former Times, *That they were Jews, and were not, but were the Synagogue of Satan*; wherefore the Lord was displeased with them, and spewed them out of his Mouth;

1703. Mouth; as he will also in his own Time, deal with those that are such as they were.

Now, Friend *William*, consider of all these Things coolly, in Lowliness of Mind; and think not thy self too high, great and mighty, to be inform'd by a *Peter* or a *John*, though ignorant and unlearned Men, in human Arts and Languages; yet have been with *Jesus*, and laid down all to follow him, and do his Will; unto whom he promised, that they should know of his Doctrine.

The Secrets of the Lord are with them that fear him; the Meek he teacheth in his Way, giveth Grace unto the Humble; but beholds the Proud afar off, and resists them. Humble thy self therefore under the mighty Hand of God; for our God is a consuming Fire.

I am thy well-Wisher, and of all Mankind.

J. G.

## POSTSCRIPT.

**T**Hou callest much for a plain Answer to thy *Eight Queries*, which thou sentest me in thy *third Letter*; therefore take it now as follows:

Thou beginnest thus, *What Jesus Christ it is that he Preached?* I told thee before; but that it seems would not satisfie thee: And therefore I say, That we Preach the same *Jesus Christ*, that was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was  
Cruci-



*Crucified, dead and buried, rose again the third Day, ascended into Heaven, and is on the Right Hand of the Majesty on High, and will come to judge Quick and Dead; this is our Intercessor, Advocate with the Father, our Mediator betwixt God and Man, the Man Christ Jesus; this is he, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, the Author and Finisher of our Faith, our Hope of Glory, our Life, Light, Strength and Salvation; our Captain, Ensign, Deliverer, Preserver and Helper; without him we are as nothing, and can do nothing; He is the Mighty God, the Everlasting Father, the King of Kings, and Lord of Lords. Thus I think I have answered not only the First Query, but the Three next all at once.*

But as to thy Words of *Christ being a Man, only by taking human Nature of the Virgin Mary*; Where findest thou this term *Only*? I refuse such unscriptural, ignorant and unlearned Questions; and might ask thee, What he was before *Mary* was, seeing he was before *Abraham* was?

As to his being in *Heaven*, I have plainly answered; and as to his being *in and with his People*, I have cleared it before in this Book; and tell thee now again, That he is *in us*, by his Spirit in our Hearts, and opens our Understandings, and the Eye of our Inward Man to behold his Spiritual Appearance; and our Ears to hear his Divine and Heavenly Voice.

As to thy *Fifth Query*, I answer, The Revealer of the Will of God, contained in the Holy Scriptures of the Old and New Testament, is a sufficient, infallible Rule of Faith and Life, and consequently for a good Conscience; and all Scripture, given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, and for In-

1702. *struction in Righteousness; and is the best Secondary Rule in the World.*

Yet every Command of Christ to his Apostles, doth not expressly reach to us; for he commanded them to go into all the World, and Preach the Gospel to every Creature, and to Teach all Nations; which thou would'st think hard Work, and so would many more. And this may serve for an Answer to thy Sixth Query.

As to Rule and Government, the subject of thy Seventh Query, it is spoken to fully before.

As to thy Eighth Query, about Fighting with carnal Weapons to maintain our Religion, we are against it; and for thy Saying, *We can tell him of some of his Friends that boasted of the Quaker's Valour, and what Feats they have done, and of one that lately endeavour'd to embroil the Kingdom.* I take these to be either thy own Romantick Stories, or of some other of our Adversaries, whose Dirt thou hast gathered up. And I challenge thee to instance in any one Man, who is owned by us at this Day, that is for Fighting with carnal Weapons, or that hath endeavour'd to embroil the Kingdom. But if there should be such an one amongst us, which I know not of, and thou dost, conceal him not, but publickly detect him: For we have no Unity with that Spirit, which leads to such Practices. However, remember there was a Judas among the Twelve; and I could tell thee many true and sad Stories of Men of thy own Profession; but I take no Pleasure in Recrimination.

J. G.



1680.

A

# Token of my Love,

*To my Wife, Children, Friends and all Mankind,  
Written in Darby Common Goal, where I am  
a Prisoner for the Word of God, and for the  
Testimony of Jesus Christ; and because I en-  
deavour to keep a Conscience void of Offence,  
both towards God and Man: The 10th Month,  
in the Year 1680.*

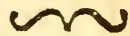
J. G.

**I**N Prison now, for the Truth's sake, I lie,  
because in it I live and hope to die;  
For it's Possession is far more to me  
Than all terrestrial Store or Liberty:  
Though outward Liberty a Comfort is,  
Being enjoyed in Truth and Righteousness;  
Yet inward Liberty from Sin and Death,  
From Woe and Misery, and from God's Wrath;  
I more esteem than any mortal thing,  
Praises for ever to my Lord and King!  
For of this Liberty, I see none can  
Deprive me, by the Power or Fear of Man;  
So that although a Prisoner close I be,  
Yet in the Truth, as to the Lord, I am free,  
And can approach unto his heavenly Throne;  
In the Ability of Christ alone,  
Who suffered Prisonment and Death for me;  
Poor silly Worm, and all to set me free,  
From everlasting Prison, Death and Woe,  
The End of which those Prisoners never know,  
Who into it are cast; but there must lie,  
Without Relief, to all Eternity.

1680. Of what therefore art thou depriv'd, my Soul,  
 By my Confinement thus within a Goal?  
 Hast any thing of worth thou seems to want,  
 Seeing he's with thee, who gives true Content?  
 Who is thy Life, Light, Wisdom, Strength and  
 Peace,  
 And Portion sure, that never will decrease,  
 Thy Treasure, Comfort, Joy and Consolation,  
 Sure Rock and Fortrefs, and safe Habitation,  
 Thy Shield and Buckler, and Tower of Defence,  
 That gives thee Strength, and Faith, and Patience;  
 Yea, my Salvation, which doth safely keep  
 My Soul, in all it's Travels through the Deep;  
 My Shepherd, Bishop, Priest and Prophet too,  
 My Lord and King, to whose Commands I bow,  
 Who hath redeem'd my Soul, out of the Pit  
 Of Mire and Dirt, and caused me to sit  
 Amongst his Sons and Daughters, to behold  
 His glorious Power, beyond what can be told;  
 And thus to feel his Love, that doth surpass  
 All worldly Good, that is or ever was;  
 Likewise his Voice to hear, and Will to know,  
 That I the same with Heart and Mind may do:  
 Lord, keep thou me and all thy Children dear,  
 Obedient to all thou dost require!  
 That, in pure Love, all thy Commandements  
 We all may keep, and dwell in *Jacob's* Tents,  
 Which comely are, and pleasant to the Eye  
 Of him that truly can the same espy.  
 But, Oh my God! because we thee obey,  
 Unto the Wicked we become a Prey;  
 And from dear Wife and Children we are sent,  
 To suffer long and hard Imprisonment;  
 Our Goods are spoil'd and from us snatch'd a-  
 way,  
 By greedy Wolves that hunger for the Prey,  
 Who neither seek thy Glory, nor the Good  
 Of our poor Souls, who in thy Fear have stood  
 Obedient



1680.



Obedient unto what thou dost require,  
Makes Wicked (Wallowers in Sins and Mire)  
Us to abhor, as *Cain* his Brother did,  
And from the Earth us they desire to rid ;  
Because they see our Conversations just,  
Which doth condemn their Wickedness and Lust ;  
Their Pride and Drunkenness, and Whoredoms all,  
Which loudly for God's dreadful Judgments call :  
'Tis not the Welfare of our pretious Souls  
Our Persecutors seek, by putting us in Holes ;  
No, it's their Prey they seek in all they do,  
For they devour and spoil where e'er they go,  
And if their Prey they get, they do not care  
How either we, or Wife and Children fare ;  
No, they declare themselves by Works to be  
Without true Tenderness or Charity,  
So are but sounding Brasses and tinkling things,  
That soon will down, if not held up by Kings ;  
For unto them they run and loudly cry,  
Help, Help, else will our Kingdom fall and die !  
And to hold up, they do themselves betake  
To carnal Weapons, which are all but weak ;  
For Prisons, Fines, Whips, Stocks must not pre-  
vail,  
The Beast and Horns must all come down like  
Hail,  
Into the Pit of Misery and Woe,  
For Truth it's Enemies will overthrow,  
And *Babylon*, that Womb of Filth and Mire,  
Must drink the Cup of Wrath and dreadful Ire,  
And down must fall and never rise again,  
For Woe her Portion is, and endless Pain ;  
Therefore lift up your Heads, you Children dear  
Of the most High, that do live in his Fear,  
And value not the worst the Beast can do,  
The time draws near he must receive his Due,  
With the false Prophet and the filthy Whore  
Into the Pit must fall for evermore :

1680. For *Jacob's* God is yours, and lives for ever,  
 And from all Thralldom will your Souls deliver:  
 Oh *Sion*! Come and sit thee down and sing  
 For Joy, that now thine Eyes behold thy King;  
 Who coming is o'er all the Mountains high,  
 The Tongue of the *Egyptian* Sea to dry,  
 And bring thee out of thy forlorn Estate,  
 And new Things in thee by his Power create,  
 And give thee Joy and Peace from Heaven above  
 Into thy Breast, for now's thy time of Love;  
 Though in the Wilderness thou long hast been,  
 Even as a Widow, and little Comfort seen,  
 And like a silly Dove without thy Mate,  
 Comfort thy Soul, for now a happy State  
 Thou art coming to, out of the Wilderness,  
 Leaning upon the Lord thy Righteousness,  
 Who will thy Sorrows from thee far remove,  
 For the Set-time is come, the time of Love;  
 Thy Light is broken forth, shines pure and clear,  
 Nations Abroad of thy Renown shall hear,  
 Thy Fame shall spread abroad from Sea to Sea,  
 And Men from far shall come to see thy Day;  
 No Weapon form'd shall prosper against thee,  
 Almighty God will make thy Foes to flee,  
 Who makes the Mountains quake, and Hills to  
 tremble,  
 The Hypocrite look pale, that doth dissemble  
 With God and Man, for now his Hope doth fail,  
 Who to the Earth was drawn by th' Dragon's  
 Tail:  
 Oh! *Sion's* Virgin Daughter, leap for Joy,  
 The Lord's thy God, and will thy Foes destroy;  
 Oh! Every little breathing Babe, whose Face  
 If bent towards *Sion* weeping, come apace  
 And enter in, and partake of her Peace,  
 Which as a River runs, and will ne'er cease;  
 Be not deceiv'd, nor cast thy Eye abroad,  
 Be not afraid of Man, the Lord is God;



Behold he is before thee in the Way, 1680.  
 And will preserve and keep thee Night and Day: ~~~~~  
 Fear not the Spoiling of thy Goods, they're Dross,  
 If thou lose all for Truth, thou'll have no Loss;  
 For Truth's more precious than the Crown of  
 Kings,  
 Yea, than ten thousand Worlds, they're fading  
 things;

But Truth abides to all Eternity,  
 What e'er befalls thee, Truth will thee supply,  
 And give thee lasting Peace, and true Content,  
 Thou little Babe, whose Heart and Mind is bent  
 To be obedient to God's holy Will,  
 Fear not, thy hungry thirsty Soul he'll fill  
 With Light, Life, Love, true lasting Peace and Joy,  
 And Judge all down that doth thy Soul annoy;  
 Fear not a Prison, nor a Lion's Den,  
 Nor Fire, nor Gallows, nor the worst that Men  
 To thee can do, 'Life of the Body's all  
 That they can take, which presently must fall  
 Into the Earth; but keep thy Mind within,  
 Unto the Light that manifesteth Sin,  
 And in it walk, and all it's Council take,  
 But consult not with Flesh and Blood that's weak;  
 So wilt thou come to be a Child of Light,  
 And unto Life eternal have true Right,  
 To the Father of Lights will be an Heir,  
 In his Kingdom of Glory for evermore:  
 But hark! Do I not hear some Man enquire  
 Of them call'd *Quakers*, which he doth admire,  
 They in their Sufferings so cheerful are,  
 As though for earthly things they took no Care;  
 They take with Joy the Spoiling of their Goods,  
 And not cast down tho' Trials come as Floods,  
 Although they love their Wives and Children dear,  
 As well as others, Can they make appear,  
 And one another too, beyond all others,  
 Yea, more than many do, tho' they be Brothers;

1680. Which makes me think they something do enjoy,  
 Which precious is, that no Man can destroy ;  
 Yea, let me tell thee, Man, whoe'er thou art,  
 We have a certain Earnest in our Heart,  
 Of the Inheritance which is above  
 The Reach of Man, the same we prize and love,  
 Which we call Light, Grace, or Spirit of Life,  
 This leads us out of Trouble, Care and Strife,  
 And teacheth us to worship God aright,  
 And in his Service makes us take Delight ;  
 This is the Plant which God's Right-hand hath  
 planted,  
 This is the Pearl of Price which we have wanted,  
 Which we have found within by digging deep,  
 Through Filth and Sin in which the Wicked sleep,  
 And feel it is of far more Worth than all  
 Corrupting things, or things we mortal call,  
 This is the Bread of Life, which from above  
 Is given us, and this to eat we love,  
 For more Refreshment to our Souls this brings,  
 Than can be told by Pen or other things.  
 Christ is the Way, the Life, the Truth; and all,  
 He that abides in him shall never fall;  
 This the elect and precious Corner-Stone,  
 By Master Builders yet despis'd, as one  
 That's but Deceit, and therefore set at nought,  
 By them that Self-Promotion always sought;  
 But though a Stone of Stumbling he may be  
 To *Jew* and *Greek*, High-Priest and *Pharisee*,  
 And of Offence a Rock unto them too,  
 Yet unto them that do believe and bow  
 Unto his Counsel, him they truly find  
 A pure and precious Anchor to their Mind,  
 And of the Corner is become the Head,  
 For 'tis his Right to rule and be obey'd;  
 He is the Tree of Life, doth sweetly grow  
 In the Paradice of God, where Rivers flow,

OF



Of which who drink they find a pleasant Well  
Of living Waters, which doth far excel  
All *Babel's* Waters, upon which the Whore  
Doth sit and foam, and rage, and swell, and roar  
Against the Lamb, and's Followers that be  
Come out of her, and now her Whoredoms see,  
Yea, these behold her Nakedness appear,  
For now her filthy Skirts uncovered are;  
Oh, filthy Harlot! Now thy Shame is seen,  
Although thou said, thou sat e'en as a Queen,  
Seeing no Sorrow, thou held forth thy Cup  
To Kings and Nations, bidding all to sup,  
With which thou them hast made so very drunk,  
That in the Mire they are deeply sunk;  
Likewise thy Merchants, which thou rich hast  
made,

By the rich Merchandize, and mighty Trade,  
Are seen to be all Cheats, thy Wares Deceit,  
Though finely cover'd over, for a Bait  
To catch Men with, whose dark blind Minds are  
such,

They follow thy blind Guides into th' Ditch  
Of Woe; but those whose Eyes are come to see  
Thy Filthiness, and are come out of thee,  
How hast thou persecuted ev'ry way,  
And suckt the innocent Blood most eagerly,  
For which the Lord will on thee Vengeance take,  
With Beast alive he'll cast thee into th' Lake,  
And will thy Cup fill up unto the Brim,  
And give thee double then for all thy Sin;  
And by the Brightness of his Coming will  
The Root and Branch destroy, and wholly kill  
Thee with the Breath of's Lips; for now the Day,  
In which like Smoak thou vanish must away,  
Is dawn'd, and broken forth to *Sion's* Joy,  
In which her Enemies God will destroy;  
Her Sun's arisen, the Sun of Righteousness,  
And her true Light, and Joy, and Happiness,  
Her

1680.



1680. Her sure Foundation and chief hiding Place,  
 Her Lord and King, yea, and her Prince of Peace,  
 She needs no Sun by Day, nor Moon by Night,  
 The Lord God and the Lamb is *Sion's* Light;  
 Then come to *Sion's* Light, Oh! every one,  
 Whose breaching Souls want Peace with God alone,  
 And the Want of, his precious Presence pure,  
 Is that which makes your Sighs and Groans endure:

Mind Truth, God loves it in the inward Parts,  
 Which God hath plac'd to bear Rule in our Hearts,  
 For 'tis the Lamb that takes the Sin away,  
 In them that hear his Voice and him obey;  
 It is the Leaven, which in us is hid  
 To leaven the whole Lump, and Christ has said;  
 We did it not regard, though 'twas reveal'd,  
 Now by it's Vertue our poor Souls hath heal'd,  
 It opened the Eyes that once were blind,  
 Brought the Possess to sit in a right Mind,  
 And on him wait, having the unclean Spirit  
 Cast out, and causing us Peace t' inherit:  
 Oh, Glory, Glory, Glory to his Name!  
 For he's for ever worthy of the same,  
 Who comes without Sin unto Salvation,  
 To them who look for him their Consolation,  
 He by his Spirit in our Hearts appears,  
 Works in us Faith, and drives out Doubts and Fears,  
 Opens our Ears to hear his pleasant Voice,  
 Hearing of which our Hearts and Souls rejoice,  
 Opens our Hearts, and makes us understand  
 His Mind and Will, and what he doth command;  
 So that the things belonging to our Peace  
 Are now reveal'd in us, which makes us cease  
 From Man, who things of God can never know  
 By all his human Arts and Wisdom too,  
 They're hid from Wise and Prudent of the Earth,  
 And unto Babes reveal'd, as Scripture saith;

For



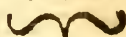
For he is come, whose Name is call'd the Word  
Of God, more sharp than a twoedged Sword,  
Into our Hearts, and doth divide aright  
The Precious and the Vile, and in our Sight  
Doth manifest himself to be the Word,  
Which was in the Beginning with the Lord,  
By which all things were made, which Word is Life,  
The Light of Men, and End of all the Strife;  
This Word is nigh, both in thy Mouth and Heart,  
Hear and obey it, from it do not start,  
Turn not aside from it, but faithful be  
In all things that he doth require of thee,  
Obedience is more than Sacrifice,  
A contrite Heart is pleasant in God's Eyes;  
Mind the true Light, that lighteth every Man  
That comes into the World, and there's none can  
Deny, but that this Light doth let them see  
Their Thoughts, and Words, and Deeds what e'er  
they be,

And doth in Secret often them reprove,  
Smite, wound and check them for the Sins they  
love;

This of the World is th' Condemnation then,  
That Light is come, and shines in th' Hearts of Men,  
But Men love Darknes rather than the Light,  
Reject the same, and wander in the Night,  
Because their Deeds are evil, vile and vain,  
They heed not him that for our Sins was slain:  
Christ is the Seed in whom the Promise is,  
Yea and Amen, beside he's also this  
The One thing needful, without him all's vain,  
Loss, Dross and Dung: but this is lasting Gain,  
He that hath this, tho' he be ne'er so poor,  
Is rich in Faith and everlasting Store;  
Oh! therefore this I have for to commend  
To Wife and Child, to Kindred and to Friend,  
Above all things, desiring all to mind  
The Teachings of it, and not cast behind

Your

1680.



1680. Your Backs it's Counsel, which is always good,  
 Blessed are they that in the same have stood !  
 And in it keeping faithful to the End,  
 Blessings into their Bosoms God will send ;  
 All those that patiently his Cross doth bear,  
 And in the Fear of God doth take great Care,  
 Both of their Thoughts, and Words, and Deeds  
 that they  
 May glorifie his holy Name alway ;  
 These in his holy Temple sit and sing  
 Praises to *Jacob's* God, and *Sion's* King,  
 These God will bless their Basket and their Store,  
 And place their Souls in Glory evermore.  
 Therefore my tender Wife and Children dear,  
 And all dear Friends and Brethren every where,  
 Keep close to God, and in his Counsel dwell,  
 So will your Souls for evermore do well ;  
 Wait upon him, unto him keep your Eye,  
 In whom is all our fresh Springs constantly,  
 And bear Christ's Yoke, and Burden which is  
 light,  
 And easie, but deny your selves downright,  
 Forsake the World and all it's Pomp and Lust,  
 And rather chuse to suffer with the Just,  
 Than Pleasures of your Sins for to enjoy,  
 Which is but short, and will your Souls destroy,  
 That lives and dies therein, and not repent,  
 His Portion's Woe and lasting Discontent,  
 Be sure you inward always keep your Mind  
 Unto the Truth, and be to it resign'd,  
 For Truth is very precious, pure and sweet,  
 Although the Blind and Wicked do not see't,  
 Keep low and humble in your Hearts and Mind,  
 In Meekness always loving be and kind,  
 And always do as you would be done by,  
 So will you live in Christian Charity,  
 Love all, especially the House of Faith,  
 Live every Day, as those that look when Death  
 knocks



1680.

Knocks at their Door that ready you may be  
Like Virgins wife the Bridegroom for to see,  
Having Oil in your Lamps that you may be  
His Heirs of Life to all Eternity;  
Be careful always stand upon your Watch,  
The Serpents near, he waits your Minds to catch,  
By some vain Object, or some fading thing,  
For all his Baites are finest he can bring;  
But, Oh! God's Love is such, his Light in you  
Doth all his Baites, and Snares, and Falshoods shew,  
Therefore in it abide, walk in the same,  
So will you gain the white Stone and new Name;  
Be solid, sober, weighty, in Words few,  
And when you speak, speak meekly, wise and  
true,

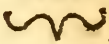
For he that doth not in his Words offend,  
The same's a perfect Man, and may command  
All his whole Vessel by that little Helm  
Which keeps it that it does not overwhelm,  
The Measure of the Grace of God I mean,  
Which by the Fear of him keeps the Heart clean,  
For it's the Grace of God that doth appear,  
Bringing Salvation to all those that fear  
The Lord, and teacheth us for to deny  
All worldly Lusts, and to live Righteously;  
Read Scriptures much, but wait to be inspired  
To understand what there you find required,  
For Scriptures, given forth by Inspiration,  
Profits the Man of God unto Salvation:  
The Inspiration of the Almighty gives  
An Understanding, unto them that lives  
In Truth through Faith in Christ, but as for those  
That lives out of the Truth, to them they're  
close,

And hid, and vail'd, for why the carnal Mind  
Cannot, by all it's carnal Wisdom, find  
The things of God; but unto them that doe  
His Will and fear him, they his Doctrine know.

Re-

1680. Remember Christ's Command, Swear not at all,  
 Speak Truth in Yea and Nay to Great and Small,  
 Though by the Law an Oath of Confirmation  
 Was End of Strife, under that Dispensation,  
 But now in Christ there's Unity and Peace,  
 The Seed is come which causeth Strife to cease;  
 And though an Oath by them of Service was,  
 Yet now in Christ, in whom no Falshood is,  
 We all are one, Discord is at an end,  
 Strife's fled and gone, Truth Falshood doth sus-  
 pend,  
 For Christ, the Word of Reconciliation,  
 Is th' End of th' Law, and our compleat Salvation,  
 And doth not only save our Souls from Sinning,  
 But us restore again to the Beginning;  
 So what was lost in *Adam*, Christ hath gain'd,  
 And all the Glory of the Serpent stain'd,  
 And as he was the First so is he Last,  
 Begins and ends, in him alone stand fast;  
 Oh! Him obey, from Oaths and Falshood cease,  
 Abide in him, for he is Prince of Peace,  
 For would but Men in Christ live and abide,  
 With Swords and Pistols none would need to ride,  
 But into pruning Hooks and Plowshares break 'em,  
 Cleaving to Christ that never will forsake 'em;  
 You then would do as you would be done by,  
 Love works no Ill, no Hurt nor Cruelty,  
 Oh! therefore him obey in every thing,  
 Whose glorious Day now in your Hearts doth  
 spring;  
 See that your Moderation doth appear,  
 Both in your Meat, and Drink, and Cloaths you  
 wear;  
 Flattering Titles see you never give,  
 Respect not Persons, some like *Dives* live;  
 Remember him who had a Seamless Coat,  
 And when they call'd for Money not a Groat,  
 He



He sought not Money, neither this World's things, 1680.  
But took Delight to please the King of Kings;   
Keep Weights and Measures that are just and true,  
In all thy Trading let thy Words be few,  
Do not exact, nor yet the Poor Oppress,  
Because he in thy Debt keeps more or less,  
Things that are *Cæsar's* give him, and do this,  
Give unto God also things that are his,  
But if that *Cæsar* one thing do command,  
And God another, then besure thou stand  
In true Obedience unto God most pure,  
*Cæsar's* Displeasure patiently endure,  
And passively his Statutes all obey,  
What thou in Faith cannot do actively,  
Praying for him and all that Rulers are,  
That they the Lord may love, and serve, and fear,  
And unto Evil Doers Terrors be,  
And unto them Praise that live godly,  
That godly quiet Lives we all may live,  
And unto God all Praise and Glory give;  
Do Hurt to no Man, neither Great nor Small,  
Love thy Enemies, and do Good to all;  
Owe nothing unto any Man but Love,  
Keep clear of th' World, and trust in God above;  
Fret not because thou seest the Wicked flourish,  
The Proud, the Drunkard and the Man that's  
whorish,  
The Swearer, Liar and the filthy Talker,  
The Gamer, Sporter and vain wicked Walker,  
Be not cast down, although thine Eyes may see  
Good Men in Prison, but those at Liberty:  
To us it's given not only to believe,  
But suffer for his sake, who doth us give  
Both Peace and Joy, for us his Blood was shed,  
And makes all work together for our Good;  
Be not so forward unto Disputation,  
Flee youthful Lusts and carnal Recreation,

Yet


1680. Yet ready be always to give a Reason

Of th' Hope that's in thee, in it's time and season,  
To such as do in Love of thee enquire,  
And after good things have a true Desire;  
To those that Questions ask in a vain Mind,  
Keep silent, for it's fittest for that kind;  
Remember him that as a Sheep was dumb,  
And did not answer those that to him come  
Questions to ask, yet thought themselves so wise,  
That they if answer'd would the same dispise,  
Wrong and false Accusations see thou bear,  
Be still, and meek, and patient, never fear  
Thy Persecutors, for they are but Dust,  
And quickly to the same Return they must;  
Flee Anger, Passion, for it is an Evil,  
Pride, Wrath and Malice cometh of the Devil,  
In Patience therefore do thy Soul possess,  
In Faith, and Love, and everlasting Peace:  
Pray in the Spirit, let thy Supplication  
Be to the Lord, the God of thy Salvation,  
Be thy Requests according to his Will,  
Who waits with Mercy thy poor Soul to fill,  
Reach forth a perfect State for to attain,  
That thou the Mark and Prize on High may gain;  
Offend not *Jew* nor *Greek*, nor Church of God,  
Bear the Chastisements of his holy Rod,  
In Heart and Mind to do God's Will be bent,  
Also in all Conditions be content,  
Be careful so to run as to obtain,  
And so to fight as Victory to gain,  
And to this End the whole Armour of God  
Put on, in which the Righteous always stood,  
As Conquerors o'er Sin, and Hell, and Death,  
O'er both Self, and Satan, and Man's Wrath;  
Wait upon God, unto him keep thine Eye,  
Who will not leave thee, tho' he thee may try,  
And prove thee in the Furnace of Affliction,  
His Judgments love, they come for the Destruction  
Of



Of Filth and Sin, of Dross and Dirt, and Clay, 1680.  
That a clean Vessel thou in's Hand may be,  
And when he leads thee forth, for to declare  
The holy Truth to Men, be sure take care  
To mind the Motion of his secret Hand,  
Be wholly given up to his Command;  
So like an Oracle of God thou then  
Wilt speak, and reach the Consciences of Men,  
In which God's Witness will arise, and bear  
A Test unto thy Testimony clear,  
But till God move thee see thou silent be,  
He needs no Help, neither from thee nor me;  
God is a Spirit, and is worshipped  
In Spirit and in Truth, and hath no need  
Of Man's Inventions, for they all are vain,  
Meer Loss and Dross, unto the Soul no Gain,  
And but that *Babel's* Merchants preach for Hire,  
They soon would cease, and shrink, and faint,  
and tire,

For God of all their Trade takes no Regard,  
Nor in their Bosoms gives them a Reward,  
For he abhors the Sacrifice of Fools,  
They stink in's Nose like Dung or dirty Pools,  
Therefore remember Christ's Advice to thee,  
Come unto him and truly taught thou'lt be,  
For he is meek and lowly in his Heart,  
And the true Shepherd that will never start  
Away from his Sheep, though Storms do arise,  
Nor leave them to the Wolf to be a Prize,  
But will go with them into Prison Holes,  
For he his Life hath laid down for their Souls,  
They are his own, he doth them safely keep,  
They hear his Voice, and follow him as Sheep  
Into fresh Pastures, where there's Waters sure,  
And doth them feed with living Manna pure;  
Therefore to him give an attentive Ear,  
Always rejoice this Shepherd's Voice to hear,

1680.  And all his pure Commands always obey,  
 Trusting in him who is thy Staff and Stay,  
 Who will thee keep and save through all Temptation,  
 He's All-sufficient, yea, God's great Salvation,  
 He is the Way to God, the Life, the Truth,  
 The Riches of the Poor, the Help of Youth,  
 The Wisdom of the Fool, the Righteousness  
 Of all God's People, who are truly his,  
 Their Captain, Ensign, yea, their Peace and Joy,  
 And takes away the Sin that would destroy,  
 He is their Light, their Anchor, Strength and  
 Shield,  
 Who fights their Battles in the open Field,  
 And from their Enemies doth them deliver,  
 Of all good things he only is the Giver;  
 So in his Hand do I desire to leave thee,  
 Knowing he's able evermore to save thee,  
 And to his everlasting Kingdom bring  
 The Souls of Men, for evermore to sing  
 All Praise to him, the faithful God, and true  
 For evermore, to him it's only due.

---

*A few Lines written when I was Young.*

**T**Ruth in the inward Parts so precious is,  
 Nothing my Soul desired so much as this,  
 The Life whereof so far exceeds all things,  
 And to the Soul so much true Comfort brings,  
 Oh! those that this enjoy can nothing want,  
 It is the precious Pearl, the pleasant Plant,  
 It is the Treasure of God's Children dear,  
 Their Joy, and Peace, and Consolation's here,  
 It is the Habitation of the Poor,  
 Enjoying this they do desire no more,  
 No more they can desire, in this is all  
 Good things contained, therefore to this they call  
 Both



Both High and Low to turn, that they may know 1680.  
This pleasant Path, in which the Righteous go: ~~~~~  
Assurance of Eternal Life is here,  
Communion with the Lord, and's Children dear,  
It's a Possession none can spoil or take,  
Therefore for this they all the rest forsake,  
This pure Possession's everlasting Treasure,  
Precious to those that have it in some measure,  
Yea, though but little Measure, yet they find  
It brings true Satisfaction to their Mind,  
And that Contentment Kingdoms cannot give,  
That's earthly, so in this they love to live,  
This is the Place where Milk and Honey flows,  
Oh ! come my Soul, and here take thy Repose,  
Be diligent, make sure thou rest not short  
Of having in this Path a Lot, a Part,  
This is the better part, 'twas *Mary's* Choice,  
She lov'd in Heart to sit and hear his Voice,  
And feel his Love to her, which doth excel  
The Love of all Mankind, his Works they tell,  
His Visitations to the Sons of Men  
Are multiplied exceedingly to them,  
Time wears not out his Love, it still remains  
To many that his Counsel still disdains,  
Oh ! wait my Soul that thou mayst feel the Spring  
Of his pure Life and Love, thy Lord and King,  
That he may be, all his Commands obey,  
For this will shew thy Love is true alway,  
Come all that know this heavenly Dwelling-place,  
Stand fast, in it abide, in ev'ry Case,  
Be not unmindful of this Pearl pure,  
But with it keep, and then you shall endure  
Unto the end, and in the End shall reap  
Eternal Life, if that in this you keep,  
So unto this I do you all commend,  
Who am your Brother dear, so hope to end  
These tiresom Days of mine, and hope to be  
Your Brother dear to all Eternity.

1680.

*A joyful Song of the Lamb's Day,  
Wherein his Scepter must bear Sway.*

**M**A N hath his Day to rise, and then he hath his Fall,  
His Days pass swiftly o'er, and he is not at all,  
The Height of all his Glory doth bring him near his End,  
And when he mounts up high't, then soon he doth descend;  
A Crown, a Throne, a Scepter, is but the World's Renown,  
And when this Man exalted is, yet soon he must come down,  
There is no Safety in them, though Man on them depend,  
But down they must into the Dust, and none shall them defend;  
What is their Day of Vanity, and in what shall it end?  
It is a Day of Misery, though Man in Mirth it spend,  
Grief, Sorrow, Pain and Woe will be in it's last Breath,  
And there will be no Comfort in't, when Man is near his Death  
No Power shall him save, nor Scepter him secure,  
Nor Crown, nor Throne will hold the Stroke, that he must  
endure,

Then will his Honour be laid low, and all must pass away,  
For he unto the Earth must go, and there must end his Day.  
To be a Pris'ner for the Truth doth bring more Joy and Peace  
Than to be in a Palace great, where Sin hath it's Encrease,  
Sufferings are Cause of Joy, when for the Truth it is,  
Sin is the Cause of Sorrow great, wherein it doth amiss:  
Surely a Day of Recompence is hastning on apace,  
The Lamb's come forth in Power, Foundations for to race,  
Nothing must stand, but what his hand for a Foundation lays,  
But all must fall, though Cedars tall, and not sin out their  
Days.

The Lamb will make all bow, and bring the Mighty down,  
He will unthrone the Highest, and take away their Crown,  
For he respects not Persons, that do against him stand,  
But will them smite with Power and Might, and they must feel  
his Hand.

This



This is a Day not afar off, but near it is to come,  
 Wherein all Nations of the Earth, shall see his glorious Throne 1680.  
 Wherein the Lamb shall sit, and in his Honour reign,  
 And all that strikes against his Power, before him must be slain,  
 Therefore ye Kings and Potentates, of Nations far and near,  
 With all the Nobles of the Land, who do such Titles bear,  
 Submit unto the Lamb of God, and let him take his Right,  
 That none but he, set up may be, in all the Nations Sight;  
 And if submit you will not, to you it is made known,  
 His Wrath is ready to break forth, your Honour to break  
 down.

**T**Here is a River, the Streams whereof make  
 glad

The Citizens of the whole City of God;  
 No Gally with Oars doth in this River ride,  
 Yet precious Vessels come swimming up the  
 Tide,

Loaden with Treasure far more excellent,  
 Than finest Gold, and gives better Content,  
 This, this is given freely, and sent abroad,  
 Oh! come receive and take thy Vessel's Load,  
 And hold it fast, but never cast it down  
 He that holds fast to the End, will have the  
 Crown

Of Righreousness which far exceeds all things,  
 Given unto him, even by the King of Kings.

*J. G.*

1690.

A Small

## T R E A T I S E

Concerning the

## L I G H T of CHRIST:

*To which is added something concerning the Death  
and Sufferings of Christ.*

**S**OME time ago I was Discoursing with a Person, whom I wish very well, about Matters of greatest Weight and Moment; and he told me that they heard that we Preached up a new Light: This made me sorry, and thought it strange that we were no better known to a Person of that Note, and so near a Neighbour; therefore, to clear us of that Scandal, and to inform all sober, moderate and friendly Inquirers, and to satisfy the greatest of our Enemies that falsely accuse us; and above all for the propagating the Holy Light and Truth, which the good Man prayed to God of old to send forth, *Psal. 43. 3.* are these few Lines written; with Desires, that the great God in his great Mercy may make them serviceable to all honest, sincere hearted Readers thereof, to his Glory for ever.

This therefore I testify to all, that we believe in no other, nor Preach no other Light, but that true Light that *John* Preached and bore Testimony of; and we know his Testimony is true, hear him, *John I. 1, 2, 3, 4, 5, 6, 7, 8, 9.* *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the be-*  
*ginning*



ginning with God. *All Things were made by him ; 1690. and without him was not any Thing made that was made. In him was Life, and the Life was the Light of Men. And the Light shineth in Darknes, and the Darknes comprehended it not. This is that very Light we bear Witness of, the Light of eternal Life that was in the beginning, and therefore is no new Doctrine, nor new Light: But the Apostle John goes on and tells us what God sent John the Baptist to bear Witness of, and therefore hear him on, Ver. 6, 7, 8, 9, 10. There was a Man sent from God, whose Name was John. The same came for a Witness, to bear Witness of the Light, that all Men through him might believe. He was not that Light, but was sent to bear Witness of that Light. That was the true Light which lighteth every Man; or as the Greek, inlighteneth every Man that cometh into the World. He was in the World, and the World was made by him, and the World knew him not. Here are two Johns, one the beloved Disciple, the other John Baptist, a Prophet; both declare of the very same Light, the despised and falsely accused People called Quakers, do now in these Days bear Testimony of, and well may we be bold to bear Witness of it, for we know it is the Light, the true Light, the same Light that these Men Preached in their Day; and that it hath enlightened us and shewed us all that ever we have done, and that it is the Lord's Mercy that we see this Day; which Abraham rejoiced to see, and saw it, and was glad, John 8. 56. But we have yet greater Evidence than both these Johns; for many of the Prophets testified of it, as may hereafter be shewed, and Christ himself doth very fully and plainly speak of it, in divers Places as it is written.*

1690.

But first we will take notice of the Prophets; *David*, *Psal.* 27. 1. saith, *The Lord is my Light and my Salvation, the Strength of my Life*; and *Psal.* 36. 9. *With thee is the Fountain of Life, in thy Light shall we see Light*. What plain Evidence is here, he tells what the Light is: It is the Lord his Salvation, his Life and Strength, in whose Light we see Light, and know it to come from the Fountain of Life; and *Psal.* 43. 3. he prays, *O send forth thy Light and thy Truth; let them lead me, let them bring me unto thy holy Hill*. What is more desirable or more profitable than that which leads and brings the Soul into God's holy Hill and Tabernacle! *David* did not despise the Light, no, but prayed that God would send it out to lead him and guide him to his holy Hill, he loved it and so do all the Upright in Heart, *Psal.* 97. 4. 11. *His Lightenings enlightened the World; the Earth saw and trembled*: Read here that can, for the Lord is God, and changes not; the same to Day, Yesterday and for ever: And they that are enlightened with the Enlightenings of the Lord at this Day, do know their Earth hath been made to tremble; yet hath the sincere Soul rejoiced with trembling, and hath kissed the Sun, and been glad to see the Light that's sown for the Righteous; and Gladness for the Upright in Heart: For as *Abraham* did, so do all his Children rejoice to see the Light of the Lord. But some may say, How do we know that *David* speaks of the Light within? Answer, His Words are full and plain, and agrees with *John's*: *John* saith, *That Christ is the true Light that enlighteneth every Man, and that in him is Life, and the Life is the Light of Men*. *David* saith, *The Lord is my Light, and my Salvation*; so *David's* Lord is his Light and Salvation: *His Lightenings enlightened the World, the Earth saw it and trembled*.



*bled. What Earth saw it? Why that Earth that* 1690.  
*hath Eyes to see with, and it's that Earth trem-*  
*bled; And the Mountains quaked, the Hills was*  
*laid low.*

But in this also they agree: *David saith, His*  
*Lightings enlightened the World, &c.*

And *John saith, It enlighteneth every Man that*  
*cometh into the World;* so herein is manifested  
 God's Universal Love and Good-will to all Men:  
 As it's said elsewhere, *God so loved the World, that*  
*he gave his only beloved Son, that whosoever believ-*  
*ed in him should not perish, but have everlasting*  
*Life,* John 3. 16. even that Life that is the Light  
 of Men: So the Lord in Mercy causeth his Sun to  
 shine upon all, and to give Light to the whole  
 World.

So *the Earth saw it and trembled:* Doth all the  
 Earth tremble? Some may say, if so, Then would  
 not all the Earth be *Quakers*?

*Answ.* There is some Parts of the Earth that  
 have seen the true Light of Life, and trembled  
 too, that are not called *Quakers*, because, though  
 they have seen and felt, tasted and handled of  
 the Light or Word of God, yet they have rebel-  
 led against it; as *Job 24. 13. They are of those*  
*that rebel against the Light, they know not the*  
*Ways thereof, nor abide in the Paths thereof.* And  
 there are some that are of this sort, that are so  
 called, and walk in the Form, but deny the  
 Power, and cause the Way of Truth to be evil  
 spoken of: And there is some, that though the  
 Light shine in them, and lets them see their evil  
 Ways and reproves for them, yet they are so in  
 love with the World, and the Evils thereof, that  
 they turn away from the Lord, and from his  
 Light, Grace and Holy Spirit that strives with  
 them; so these lie under Guilt and Condemnation:  
 Their own Hearts condemn them, and Heart  
 and

1690. and Conscience is defiled, yet these see it, and confess it, but will not forsake Sin, and therefore they lie under Condemnation; as in *John* 3. 19, 20. *This is the Condemnation, that Light is come into the World, and Men loved Darknes rather than Light, because there Deeds were Evil: For every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd.* These refuse to come to the Light, because they love not to be reprov'd, troubled, or disquieted in their Hearts and Minds: No, they take Pleasure in Sin, and to live at Ease in Iniquity, and love not to be parted from the World, or it's evil Ways; *Therefore they love Darknes rather than Light.*

Now it's clear, that if a Day of Visitation had not come, and the Sun of Righteousness had not risen and shined upon the World, and made all things manifest that are reprov'd; then there might have been some Excuse made: But upon whom hath not his Light shined? Who doth not know? The Lord calls for Holiness, and lets all Men see what is Evil, and what is Good, that they may love the Good and cleave to it, and turn from the Evil, and flee all Appearance of it: Therefore cease to do Evil, and learn to do Well, and find Mercy with the Lord.

So as Christ said, *If I had not come, you had not had Sin, but now you have no Cloak for your Sin.*

And again in *John* 9. 41. *If you were blind, you should have no Sin: but now; yea say, We see; Therefore your Sin remaineth:* And say I, if it was not Day, then it might be more excuseable to the World; but seeing it is Day, and that the true Light now shineth; therefore that Man that runs in the Mire and Dirt of Sin, and sees it, and yet will do it, 'tis his own Doing, and he must bear



bear his own Burden ; for he doth what he knows 1690.  
 he ought not, and leaves undone what he knows  
 he ought to do: Light shines, and with the Light  
 he seeth it is so, and therefore is condemned in  
 himself Justly, because he knows the Will of God,  
 but doth it not.

God is righteous in all his Judgments, and Just  
 in all his Ways.

But saith our Lord further in *John* 3. 21. *He  
 that doth Truth cometh to the Light, that his Deeds  
 may be made manifest, that they are wrought in  
 God:* This is the Man that loves the Light, and is  
 not willing to lie short of being approved of by  
 the Lord, and is thankful to God that hath shew-  
 ed him Light, *Psal.* 118. 27. who hath made us  
 able to say his *Word is a Lamp unto our Feet, and  
 a Light unto our Path, Psal.* 119. 105. Oh saith  
 this Man, *Truly the Light is sweet, and a pleasant  
 thing it is for the Eyes to behold the Sun, Eccles.*  
*11. 7. O House of Jacob! come ye and let us walk  
 in the Light of the Lord, Isa.* 2. 5. For the Moun-  
 tain of the Lord's House shall be established in  
 the top of the Mountains, and shall be exalted  
 above the Hills, and all Nations shall flow unto  
 it, therefore let us trust in the Lord, that will  
 yet chuse *Jacob, Cry out and shout, Inhabi-*  
*tant of Zion, for great is the holy One of Israel in*  
*the midst of thee. But Woe unto them that call Evil*  
*Good, and Good Evil; and put Darknes for Light,*  
*and Light for Darknes, Isa.* 5. 20. and 12. 6.  
 But now I am taking notice of this evangelical  
 Prophet *Isaiah*: I have a large Field or Testimo-  
 ny to this true Light that we are speaking of;  
 and may I not say, he was a Gospel Preacher in  
 his Day, and like an Apostle of the *Gentiles*,  
 doth notably declare of the glorious Light, Christ  
 Jesus, *Chap.* 9. 2. *The People that walked in Dark-*  
*ness have seen a great Light; they that dwell in the*  
*Land*

1690. *Land of the Shadow of Death, upon them hath the Light shined.* Was not this our State who are Gentiles; and now the Light of Zion is come, Why should she not bear Witness of it? For the *Light of Israel shall be for a Fire, and the holy One for a Flame, and it shall burn,* Chap. 10. 17. and Chap. 42. 6, 7. *I the Lord will give thee for a Covenant of the People; for a Light of the Gentiles: To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house. I will also give thee for a Light unto the Gentiles, that thou may'st be my Salvation unto the Ends of the Earth,* Chap. 49. 6. and Chap. 60. 1, 3. *Arise and shine, for thy Light is come, and the Glory of the Lord is risen upon thee. And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. And Vers. 19, 20. The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee, but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. Thy Sun shall no more go down, nor thy Moon withdraw her self; for the Lord shall be thine everlasting Light, and the Days of thy Mourning shall be ended.* Oh! here is a Testimony to the Light of the Gentiles, the Light of Zion, the Light of Israel: This is that true Light we now desire all may come to, both high and low, rich and poor; for it's come, blessed be the Lord our God for evermore.

But because I would be brief, I proceed to our Saviour's Testimony in *John 8. 12. Then spake Jesus unto them, saying, I am the Light of the World; he that followeth me shall not walk in Darkness, but shall have the Light of Life.*

Oh! that People would follow him, and not the Traditions of Men, Rudiments of the World, Commandments and Doctrines of Men; for all that do so, living in Darkness, and hate the Light,



Light, speaking Evil of it, because there Deeds 1690.  
are reprov'd by it, and made manifest to be sin-  
ful, evil and unrighteous, are Enemies to Christ,  
Chap. 9. 5. He saith again, *As long as I am in the  
World, I am the Light of the World; and he has  
promised to be with his People to the End of the  
World,* read Mat. 28.

But in John 12. 35, 36, *Then said Jesus un-  
to them, Tet a little while is the Light with you:  
walk while ye have the Light, lest Darknes come  
upon you; for he that walketh in Darknes, know-  
eth not whither he goeth. While ye have Light,  
believe in the Light, that ye may be the Children  
of Light.* And vers. 46. *I am come a Light into  
the World, that whosoever believeth on me, should  
not abide in Darknes.* Is it not Cause of great  
Admiration, that Men that own the Scriptures  
should blame us for Preaching Christ *the Light  
of the World, the true Light,* that now shines in  
the Hearts of Men? And tell us, That the Light  
is Conscience; yea, and some that are no mean  
Pillars neither: And some say, Nay, it is the  
Light of Nature, or the Light of natural Consci-  
ence; and some call it, The Quaker's Idol.

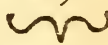
But now Reader, thou may'st see what Christ  
saith it is: He saith, *I am the Light of the World:*  
John saith, *He is the true Light that enlightens  
every Man that cometh into the World:* And the  
Prophet says, *The Lord is my Light and my Salva-  
tion; the Lightenings of him enlightens the World;  
he is given for a Light unto the Gentiles, and for  
God's Salvation to the Ends of the Earth.* And  
Zacharias said, speaking of his Son; *Thou Child  
shalt be called the Prophet of the highest, for thou  
shalt go before the Face of the Lord, to prepare his  
Way. To give Knowledge of Salvation unto his  
People by the Remission of their Sins. Through the  
tender Mercy of our God, whereby the Day springing  
from*

1690. *from on High hath visited us. To give Light to them that sit in Darkness, and in the Shadow of Death, and to guide our Feet into the Way of Peace,* Luke 1. 76, 77, 78. 79. and Chap. 2. 30, 31, 32. Good old Simeon he praised God: *For mine Eyes have seen thy Salvation: Which thou hast prepared before the Face of all People: A Light to lighten the Gentiles, and the Glory of thy People Israel.* So these all Preached Christ, *the Light, the true Light:* And therefore it is no new Doctrine, nor new Light, as some say that we Preach, but the very same that the Scriptures so largely and plainly testify of.

Now the Apostle Paul, he tells us also in *Acts* 26. 15, 16, 17, 18. — *I am Jesus whom thou persecutest; — I have appeared unto thee for this purpose, to make thee a Minister and a Witness both of these Things which thou hast seen, and of those Things in the which I will appear unto thee: Delivering thee from the People, and from the Gentiles, unto whom now I send thee, to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God: —* Now here it's plain, Paul was sent to turn them from Darkness to Light: Could he do it and not Preach it? No, he obeyed the Lord's Command, and was Paul a *Quaker*? or are we call'd *Quakers* to be blamed for Preaching this Primitive Doctrine, this Antient Doctrine? Oh! Surely, nay, for God hath called us so to do, and we fear not Man that opposes God, his Truth and People, nor did this Paul, at whom the High Priests and Rulers were sore offended; yet he witnessed both to small and great, saying none other things then those which the Prophets and Moses did say should come: That Christ should suffer, and should be the first that should rise from the Dead, and should shew Light unto the People, and to the Gentiles,

Ver.



Ver. 22, 23. But still some may say, Is this 1690.  
 Light Preached to be within Men any where?   
 Yes, see this Apostle in 2 Cor. 4. 6, 7. *For God  
 who commanded the Light to shine out of Darknes,  
 hath shined in our Hearts to give the Light of the  
 Knowledge of the Glory of God in the Face of Jesus  
 Christ. But we have this Treasure in earthen Vessels,  
 that the Excellency of the Power may be of God  
 and not of us.*

Here the Apostle is full; Preaches the Light  
 shining in our Hearts: This is then the Light  
 within, and God in Mercy causeth it to be so,  
 and he that doth not turn in to behold the shin-  
 ing of it, but is gazing at things without him,  
 is, yet in Darknes, though Light shine in his  
 dark Heart, yet he knows it not, nor believes  
 not in the Light nor follows it; and therefore  
 abides in Darknes, and loves so to do. Oh!  
 these love the World, and the Friendship of it,  
 but the Love of God is not in them; but the  
 Children of Light they are said to be a *Chosen  
 Generation, a Royal Priesthood, a Holy Nation, a  
 Peculiar People, that they should shew forth the  
 Praises of him, who hath called them out of Dark-  
 ness into his marvellous Light. Which in time past  
 were not a People, but now are the People of God;  
 which had not obtained Mercy, but now have obtained  
 Mercy, 1 Pet. 2. 9, 10.*

Now having observed many plain and notable  
 Testimonies of Scripture, I come again to John,  
 the beloved Disciple of Christ: And he saith, in  
 his first Epistle, Chap. 1. ver. 5, 6, 7. on this wise,  
*This then is the Message which we have heard of  
 him, and declare unto you, that God is Light, and  
 in him is no Darknes at all. If we say that we  
 have Fellowship with him and walk in Darknes,  
 we lie and do not the Truth: But if we walk in  
 the Light, as he is in the Light, we have Fellowship  
 one*

1690. *one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin. And Chap. 2. 8, 9, 10, 11. Again, a new Commandment I write unto you, which thing is true in him, and in you: Because the Darknes is past, and the true Light now shineth. He that saith he is in the Light, and hateth his Brother, is in Darknes even until now. He that loveth his Brother, abideth in the Light, and there is none Occasion of stumbling in him. But he that hateth his Brother, is in Darknes, &c. Come try all the Churches, and see where this Love is to be found, and let that Church be manifest that abideth in the Light.*

But let me take a little notice of one Scripture more; it is in Revel. 21. Vers. 9, to the end. *And there came unto me one of the Seven Angels, &c. and talked with me saying, Come hither, I will shew thee the Bride, the Lamb's Wife. And he carried me away in the Spirit, to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God. Having the Glory of God: and her Light was like unto a Stone most precious, even like a Jasper Stone, clear as Chrystal. And he goes on to speak of her, till he saith, He saw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof. And the Nations of them that are saved, shall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour into it. And the Gates of it shall not be shut at all by Day: for there shall be no Night there. And they shall bring the Glory and Honour of the Nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination or maketh a Lie; but they which are written in the Lamb's Book of Life.* Is



Is not here a large Declaration of the State of 1690.  
the true Church of Christ, and of her Light: ~~~~~  
That the Lord God giveth her as in Chap: 22. 5.  
and that this Bride the Lamb's Wife, is wholly  
what she is in what the Lord God Almighty and  
the Lamb, doth freely bring her to and is to her;  
so that here is nothing of Man, nor of Man's  
Wisdom, Art or Skill, Strength or Power, or of  
any Creature whatsoever: No it is not any thing  
of that kind that can give the Soul Acceptance  
with the Lord; he is fitting his Church and Peo-  
ple and making her ready for himself, as he ga-  
thers her up into his own, and places her in his  
holy Habitation; where no unclean thing can en-  
ter: This is the City of God, the new *Jerusalem*,  
the free Woman, the Mother of us all, who are  
new born Babes, born of incorruptible Seed by  
the Word of God, that lives and abides for ever.

Now it's clear, this true Church of Christ be-  
ing called, the Bride, the Lamb's Wife, denotes  
that she is really Espoused and truly Married or  
Joined unto the Lord, in his own Love, Life,  
Light, Power and Spirit, and loves and enjoys  
his Presence, hears his Voice, is truly sensible of  
his Love; knows his Name to be as Ointment  
poured forth, and also a strong Tower, meets in  
it, are saved in it, and goes to God in it; and as  
she is refreshed in it, and in true Rest, and Peace  
with the Lord in him, who hath reconciled her  
unto God by the Death of his Son, and saved by  
his Life. So here it is plain, the Lord is unto  
his People a Husband, a Father, a Fountain of  
Life, Light, and Love; of Wisdom, Knowledge,  
Understanding, and all good Things; and the  
Tabernacle of God is with Men, and he will dwell  
with them, and they shall be his People, and God  
himself shall be with them, and be their God,  
and they shall live in his Life, and walk in his

1690. Light, even all the Nations that are saved, or the Saved of all Nations shall walk in the Light of the Lord God, and of the Lamb. This is the just Man's Path, *Prov. 4. 18. A shining Light that shines more and more unto the perfect Day.* But there is one Objection lies before me: Some may say, this is the State of the Church in Heaven, not on Earth: Answer, It's clear, the Lord shewed unto *John* things that must shortly come to pass here on Earth, and that this true Church came down from God out of Heaven, prepared as a Bride adorned for her Husband: And then it follows, *And I heard a great Voice out of Heaven, saying, Behold, the Tabernacle of God is with Men.* So the true Church is born of God, born of the Spirit, and is in God the Father, and the Lord Jesus Christ, 1 Thes. 1. 1. and 2 Thes. 1. 1. And hath heavenly Places in Christ to lie down in, and is redeemed from the Earth, and is baptized into Christ, hath put him on, and lives in the Spirit, and walks in it, is lead, guided and preserved, comforted, and enabled by it, and in it, to worship God a-right, and to pray a-right, Preach a-right, praise a-right, and so all that she hath is come down from God out of Heaven, every good and perfect Gift; All her fresh Springs, all her Strength, Power, Ability; All her Faith, Hope, Life, Light, Wisdom, Knowledge, Joy, great Comfort and Consolation; All her Love and Beauty, Fairness, Comeliness, yea, all that she hath is freely given of God, and comes down from God out of Heaven; so she is the Lord's, and is nothing but what she is in him, nor can do any thing without him, who is her Light and Salvation, her Portion, Treasure, her Beloved, and she his: So her Glorifying is in the Lord, her Rejoicing in the God of her Salvation, on whom she leans, depends and trusteth in the Lord alone, who



who is her Helper, Deliverer, Redeemer, Sanctifier, Saviour and Preserver, and all that she hath and wants, and is also her Rock, Fortrefs, Shield, Buckler, strong Tower, Armour, Defender and Habitation of Safety : So in a Word, God is All in All to his true Children and People, and is over All worthy of Praise, Honour, Glory, Worship, Thanksgiving and everlasting Renown; for it is only due unto him, who is Lord of Lords, and King of Kings over all, to him that sits upon the Throne for ever and ever more, *Amen.* 1690.

By this time, I hope it's very clear from plain Scripture in a plentiful Manner, that it's no new Light, nor new Doctrine to Preach Christ the Light of the World, the Light of Men, the Light within, that enlightens the Soul, and gives it to see all Things that are reprov'd, and makes all Things manifest, as the Apostle affirms, in *Ephes. 5. 13. All Things that are reprov'd are made manifest by the Light; for whatsoever doth make manifest, is Light* : Then follows it with this Advice, *Ver. 14, 15, 16, 17. Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light. See then that you walk circumspectly, not as Fools, but as Wise, redeeming the time, because the Days are Evil. Be ye not unwise, but understanding what the Will of the Lord is.*

Now when Men by the Light come to see all Things that are reprov'd, and do turn from those Things, and give up to obey the Will of God, though they have long lain dead in Sin, and dead Works; yet now they awake out of a sleepy, secure dead State, arising and fleeing from it to Christ; then he gives more Light, and gives them to know of his Doctrine, and the Mysteries of his Kingdom, when they are given up to do his Will, then they that were sometime in

1690. Darkneſs, very ignorant: Now it's given them  
 ~~~~~ to know the Things that belong to their Peace,  
 and they become Light, or lightened in the Lord,
 and then walk as Children of Light, and bring
 forth the Fruits of the Spirit, in all Righteouſ-
 neſs, Goodneſs and Truth, *Proving what is ac-
 ceptable unto the Lord. Having no Fellowship with
 unfruitful Works of Darkneſs, but rather reprove
 them;* ſo are become one with him that reprov-
 ed them when they were in Darkneſs.

Oh! therefore, dearly beloved Friends and Bre-
 thren, who make Profeſſion of this holy Light
 and Day of the Lord, be careful to walk in it,
 ſo as to give no Occaſion of Stumbling; for the
 Enemy watcheth for Occaſion, and though
 he can find none in the Lord our Light,
 and Head, Law giver, and all in all, yet he en-
 deavours to reproach him thorow us, and by any
 Spot, or Shortneſs in us: And thoſe that as
*Bildad ſaid, Job. 18. 5. 6. turn wicked and depart
 from the Lord, The Light of the Wicked ſhall be
 put out, and the Spark of his Fire ſhall not ſhine.
 The Light ſhall be dark in his Tabernacle; for his
 Candle ſhall be put out.*

For it is ſadly experienced even in theſe Days,
 that Men may be enlightened and taſte of the
 heavenly Gift, and be made Partakers of the Ho-
 ly Ghoſt, and taſte the good Word of God, and
 the Powers of the World to come, &c. and yet
 fall away and crucify unto themſelves the Son of
 God aſreſh, and put him to an open Shame, or to
 be openly reproached by wicked Men: So *Heb. 6.*
4, 5, 6.


And as *Peter ſaith, 2 Pet. Chap. 2. There ſhall
 be falſe Teachers among you, who privily ſhall bring
 in damnable Hereſies, even denying the Lord that
 bought them, and bring upon themſelves ſwift De-
 ſtruction. And many ſhall follow their pernicious
 Ways.*

Ways, by reason of whom the Way of Truth shall be evil spoken of. And through Covetousness, shall they, with fained Words make Merchandize of you, &c. An Heart they have exercised, with covetous Practices, cursed Children, which have forsaken the right Way, and are gone astray, following the Way of Balaam, who loved the Ways of Unrighteousness, but it had been better for them not to have known the Way of Righteousness then after they have known it, to turn from the holy Commandment, delivered unto them; but 'tis happened unto them according to the true Proverb, *The Dog is turned to his own Vomit again, and the Sow that was washed to the wallowing in the Mire.* Jude also speaks of these: And my dearly beloved Friends, let it be our Care to abide in the Vine, partaking of it's Sap, Vertue, and Fatness, that we may bring forth much Fruit to the Glory of him, *that hath called us out of Darknes into his marvellous Light.*

Oh! let us walk in the Light, that we may have Fellowship with God, and one with another, and know the Blood of Christ, *to cleanse us from all Sin*, then shall we in the Light love as Brethren; yea, love all Men, even Enemies, and be concerned for the Prosperity of the holy Light and Truth of God, that many may come to the Knowledge of it, and be saved.

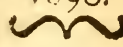
And all sober People of all Sorts that may see these Lines, unto you doth the Love of God reach, and in my Heart at this time is it felt; let me intreat you to turn in your Minds to this pure Light that shines in your Hearts, to give you to discern all Things, and to divide between the precious and the Vile, between him that serves God, and him that serves him not.

Let it be your Choice, for it is of God, and will out-live all it's Opposers; and let not the

1690.  loud Clamours and false Accusers of God's Truth and People; cause you to reject Light, and embrace Darkness, to chuse Evil and refuse Good; but mind this Grace or Gift that appears in you, for there's no Guile in it, nor can you say, it ever consented to Evil, but reprov'd it: This is him that none charges justly with any Evil, wherefore, O, hear him! For God speaks by him; his Love is great to all, he died for all, tasted Death for every Man, and inlightens every Man that comes into the World, come and walk in him for ever more, *Amen.*

*Concerning the DEATH and Sufferings
of CHRIST.*

BUT some are ready to object, and say, *You Quakers do mightily preach up the Light within, but you say little of the Death and Sufferings of Christ without the Gates of Jerusalem, &c.* Answer, We have many Accusers that say all manner of Evil against us, which we patiently bear, knowing it is for his sake that suffered for us, who is become not only *our Light*, but also *our Salvation* as we *abide in him*, as he hath commanded us. And we declare, That as he by the Grace of God tasted Death for every Man; so every Man hath this Benefit by it, that he may now come to him, receive him, and in him receive Power to become a Child of God: Therefore when he came into the World there was great Joy, for the Angel that appeared unto the Shepherds said unto them, *Fear not, for behold I bring you good Tidings of great Joy, which shall be to all People; and there was with the Angel a Multitude of the heavenly Hosts.*

Host, praising God, and saying, Glory to God in the highest, and on Earth Peace, good Will towards Men. 1690. 

Here is universal Love, *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life:* So all the World are put into a Capacity, by the Death and Sufferings of Christ, to come to him, and he that comes to Christ, he will in no wise cast out; *For God is no Respector of Persons, but in every Nation he that fears him, and works Righteousness, is accepted of him.* So we say, It is Christ that suffered for us, *The Just for the Unjust, that he might bring us to God; being put to Death in the Flesh, but quickned by the Spirit, yea, He laid down his Life a Ransom for all, who himself bare our Sins in his own Body on the Tree, that we being dead unto Sin, should live unto Righteousness, by whose Stripes we are healed; yea, Whilst we were Sinners Christ died for us, and by himself purged our Sins:—Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil, and deliver them who, through fear of Death, were all their Life time subject to Bondage:*

Thus now I declare, We own the Death and Sufferings of Christ according to the holy Scriptures, and that he and him only that suffered without the Gates of Jerusalem, hath been our Peace-maker, and is now come by his Light and Spirit, to give us the Knowledge of God, and what he hath done for us; so that in his Light we see him, who is our Light and our Salvation, as *Isaiah said, He hath born our Sorrows, and carried our Grievs,* which were the sad Effects of our Sins, so that now Remission of Sins that are past is freely preached unto all Men through him, and all

1690. Mankind are invited to come to him, and all the Ends of the Earth to look unto him and be saved.

And after the Prophet *Isaiab* had largely spoken of his Death and Sufferings, he comes to shew (having premised that the great Love and Mercy of God flows forth through Christ unto all, and how he is enlarging his Habitation, &c.) that the *Gentiles*, who had been as barren and desolate, should come to bear and bring forth more Children than the married Wife, and that they would break out on the Right-hand and on the Left, and that her Maker should be her Husband and Redeemer, &c. Read *Isai.* 54. which is full of precious Promises, viz. *All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children, in Righteousness shalt thou be established, thou shalt be far from Oppression.* And 55. *Ho every one that thirsteth, come ye to the Waters, &c. Behold thou shalt call a Nation that thou knewest not, and Nations that knew not thee shall run unto thee, because of the Lord thy God.*

Thus it's clear from the Prophet in these three Chapters, 1st, That we were all like lost Sheep gone astray. 2^{dly}, What Christ hath suffered for us, and how he appeared in the World, and how rejected and despised of Men. 3^{dly}, How after his Death and Sufferings, the good Will of God is plentifully seen to flow forth to all People, and an Invitation to all that is thirsty to come to the Waters, as it is also in *John* 7. 37. *If any Man thirst, let him come unto me and drink: He that believeth on me, out of his Belly shall flow Rivers of living Water; but this spoke he of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

But after our Lord Jesus Christ had suffered and risen from the Dead, and ascended far above all

Hea-

Heavens, that he might fill all things, (as the 1690.
Apostle says) he sent the Holy Ghost : Then the Fountain opened more plentifully, and Men out of all Nations were spoken to, and heard in their own Language the wonderful Works of God declared. Now the Day of Deliverance was dawned, and the Day-spring from on high did visit the Children of Men; now the Sun of Righteousness was risen with Healing in his Wings, and his Light broke forth in Obscurity, and they that sat in Darkness saw the Light of Life, and Life eternal was risen over Death, Hell and the Grave, shining in the Hearts and Souls of Men, and the Spirit was poured out upon all Flesh, according to the Lord's Promise, *Joel 2.* And whosoever will, is now, by the Death and Sufferings of Christ, put into a Capacity of Salvation, and this Benefit comes unto all, whether they will accept it or no, the Spirit of God is poured forth upon all, the Fountain of living Water is open to all, the *Grace of God that brings Salvation appears to all, Tit. 2. 11.* And the Day of Salvation is broken forth, and the true Light now shines unto all, even to them that sat in Darkness and saw no Light, and in the Region and Shadow of Death: *And the Spirit and the Bride saith, Come; and let him that heareth say come, and let him that is athirst come, and whosoever Will, let him take the Water of Life freely.*

Thus the Invitation goeth out to all, and whosoever will may receive or take of the Fountain of living Water freely, without Money or Price, or any thing to merit or purchase it, for the Pardon and Remission of Sins that are past is freely preached to all in Christ, and for his sake that died for them, and bought them with his precious Blood.

But this is not all the Benefit that comes to poor Souls by his Death and Sufferings, for now the true Light shines, the hidden things of Darkness are manifested, reprov'd, judg'd and condemned ;

1690. demned; *For he is also given for a Witness to the People*, and he doth bear witness for them, if they follow him, and live to him who died for them; but if they still live to themselves, and follow the Devices and Desires of their own Heart, and do those things they ought not, and leave undone those things they ought to do, then he doth witness against them, judge and condemn them, for their evil Ways, Words, &c.

Now let me speak freely, and say, While we were Enemies [by the Death of Christ] we were put into a Capacity to turn from that which made us so, *viz.* Sin, and be joined to the Lord, who stood ready to receive us in him who died for us, and would not impute our Trespases unto us, because he had suffered for us, who now unites and reconciles us to God, and by his Life we come to be quickend and raised from Death to Life; and we see in his Light, that as we come to him, receive and follow him, we feel his Life and Power more and more unites to God, the Giver of this unspeakable Gift, and manifests his Love unto us, who is in Christ reconciling us unto himself; and the more we are gathered into the Life of him, the more God is with us, and his Peace witnessed by us, to his Praise and Glory! for evermore, *Amen.*

So in Christ we reap all the Benefits of his Death, Sufferings, Rising again, Ascending and Mediatorship, who gives Peace to our Souls, and is our Light, Leader, Teacher, Commander, King, Law giver, Wisdom, Righteousness, Sanctification and Redemption.

So then come to Christ, believe in him, follow him, and then thou shalt not abide in Darkness, but shalt have the Light of Life. The Lord complained of the *Jews* of old, that though they searcht the Scriptures, and thought in them to have

have eternal Life, yet they would not come to him, that they might have Life: This is still the Cause of all that Death and Darknes that People lie in, they will not come to him, nor do they love him nor his Appearance, nor Light, which makes all things manifest that are reprov-
ed: How oft (said Christ) would I have gathered thee, but thou wouldst not: Here it's plain God would have all to be saved, but they will not come unto him, nor be gathered by him. Oh! therefore come and let us walk in the Light of the Lord, let us walk honestly as in the Day-time, that our Sanctification may be throughout, for it's Christ that sanctifies, washes and purifies, *with the Washing of Regeneration, and Renewing of the Holy Ghost;* for if he wash us not we have no part with him, but if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin, 1 Joh. i. 7.

Thus it's clear we had need to come to the Lord Jesus Christ, and give up to be saved by him, and in a Word, to receive him who hath done all this for us, to be all to us, and we to be what we are in him, who is *the Way, the Truth and the Life, and no Man cometh unto the Father but by him:* So this is the one thing needful, the good part which *Mary* chose, the Pearl of Price, that's better than the whole World.

Therefore let none rest in Notions and empty Profession, dead Forms, dry Opinions and beggarly Elements, but come and *Kiss the Son, lest he be angry, and ye perish from the Way:* For in him we have Peace, in the World is Trouble, and no true Peace to be met with but in him; he is the Way of Peace, blessed are they who know him, and abide in him unto the End, they will lay down their Heads in Peace, when time with them here shall be no more.

J. Gratton. A

1690.

A few Words in true Love to all who believe, That Christ Jesus, the Lamb of God, that takes away the Sins of the World, is come the Second Time, without Sin unto Salvation.

Heb. 9. 28. So Christ was once offered to bear the Sins of many; and unto them that look for him shall he appear, the Second Time without Sin, unto Salvation.

IT is needful for all, who believe the holy Scriptures, which testify of Christ, to look for him as he appears the *Second time without Sin unto Salvation*; that they may know him so to appear in them, as to take away all their Sins, that being washed by him, and made clean, they may have a Part in him, a part of his Life, of his Spirit, of his Love, of his Light, of his Wisdom, and of his Power, that they may know experimentally he is in them, and they in him, and be truly made New Creatures, (*For if any Man be in Christ, he is a new Creature,*) and by Christ made Heirs of the Covenant made with *Abraham*, Gen. 12. 3. *God is faithful who hath promised*; and many are made Partakers of his great and precious Promises, in Christ Jesus the Seed, in whom all the Promises of God are Yea and Amen, for ever: And are and will be fulfilled to them that receive Christ, in his Appearance the *Second time without Sin unto Salvation*; which is in Spirit by the Holy Ghost, as he promised: See *Luke 24. 49. John 14. 17, 18.* It was to as many as received him, that Power was given to become the Sons of God, even to them that believe in his Name, *John 1. 12.*
To

To such he said, *He that is with you shall be in you*, 1690. and without him we can do nothing, we have no Strength of our own, no, nothing at all that is good, but are by *Nature Children of Wrath*, whilst we lived in the Lust of the Flesh, and so have need to be delivered; but besides Christ there is no Deliverer, no Way, no Truth, no Life, no Man can come unto the Father but by him; *He that hath him* (as Scripture saith) *hath Life*, but *he that hath him not, hath not Life*: The Law did not give Life, nor doth the Scripture, by the Letter or Reading of it, give Life; for though it is a Testimony of him who is Life, Light, Wisdom, Power, God over all, blessed for ever! yet it cannot give Life, no, the Life is in him: For as in the Beginning all things were made by him, *and without him was not any thing made, that was made*; so no Man is sanctified or made new but by him, and they that are sanctified by him, are joined to him; *For both he that sanctifieth, and they who are sanctified are all of one, for which Cause he is not ashamed to call them Brethren*, Heb. 2. 11.

He is the true Vine, the Root of Life, *By him Kings reign, and Princes decree Justice*; but without him Men are dead in Trespasses and Sins, miserable Offenders, in whom their is no Health! but Wounds, Bruises and putrified Sores, from the Head to the Foot, until he heals us, and quickeneth us by his Spirit in us, which is the Comforter he sends to guide into all Truth, and as many as are led by it are the Sons of God; by him we can call God Father, for he is all in all to the Children of God: And saith the Apostle, *All is yours, and ye are Christ's, and Christ is God's*: And again, *Ye are not your own, ye are bought with a Price, not with corruptible things, as Silver and Gold, but with*

1690. *with the precious Blood of Christ, as a Lamb without Spot or Blemish.*

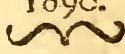
Behold, (saith John) the Lamb of God that taketh away the Sin of the World: And John's Disciples beheld him and left John, and followed Jesus Christ, who asked them, Whom they sought? they said unto him, Rabbi, Where dwellest thou? he said, Come and see; and they came and saw where he dwelt, and abode with him that Day: Oh this is very precious! To behold him, to see him; and know his Dwelling-place, and to abide with him that time, which is given us to live.

Let it be thy Joy to abide with him all thy time! and see where he dwells; this is more than to hear of him with the Hearing of the Ear, to see and hear him thy self, and be taught by him: Oh! he is well pleased with those that sell all, or leave all to follow him, who is the Lamb of God, that is greater than John, This is he (saith John) that cometh after me, but is preferred before me, for he was before me, and I knew him not; but he that sent me to baptize, said unto me, Upon whom thou shalt see the Holy Ghost descend, and lighting on him like a Dove, the same is he that baptizeth with the Holy Ghost: And I saw, and bare Record, That this is the Son of God, John 1.

John was not offended that his Disciples left him, and followed Christ, but rejoiced to hear his Voice, and to have him made manifest to Israel, Therefore (said he) I come baptizing with Water; but I must decrease, he must increase: Of the Increase of his Kingdom and Government there shall be no End: For the Kingdoms of this World shall become the Kingdoms of God, and of his Christ, and he shall reign for ever and ever; even so, Come Lord Jesus! Come quickly!

This is He that John saw, Cloathed in a Vesture dipp'd in Blood, and his Name was called the Word of

of

of God, Rev. 19. 13, 14. *And the Armies which were in Heaven followed him.* 169c. 

Oh! that all who are upon the Earth would follow him, hear him, and obey him; for God speaketh in and to Men by him, *Whom he appointed Heir of all things; by whom also he made the Worlds, who being the Brightness of his Glory, and the express Image of his Substance, and upholding all things by the Word of his Power; when he had by himself purged our Sins, sat down on the Right-hand of the Majesty on high, Heb. 1. 2, 3, 4.*

This is Christ the Son of God; *the Word that was in the Beginning with God, and was God; the Alpha and Omega, the Beginning and the End, the First and the Last; who was dead, but is alive again. But all Flesh is as Grass, and the Glory of Man but as the Flower of the Field; the Grass withereth, and the Flower thereof fadeth away, but the Word of the Lord endureth for ever. Cease therefore from Man, whose Breath is in his Nostrils; For wherein is he to be accounted of? And again it is said, In vain is the Help of Man: Oh! then remember, God now speaks by his Son, who laid down his Life for us, and suffered, the Just for the Unjust, that he might bring us unto God: And if ever thou comest unto God, it must be by Jesus Christ, the good old Way, and also the new and living Way: He is the Rock of Ages, the Foundation of many Generations, the Offspring of David, and also his Lord.*

This is the Foundation of God to Men, that standeth sure, and the Lord knoweth them who are his: The whole House or Church of God, and every Member of it, is built upon this Rock and Foundation; *For no other Foundation can any Man lay, than that which is already laid, which is Christ.*

This is the Fundamental Principle of Christianity, this makes true Christians, which weak
and

1690. and beggarly Elements cannot do; for they cannot sanctify Men, or make them New Creatures: There are none true Christians who are not in Christ, and he in them spiritually; for he is the *Lord from Heaven, a quickening Spirit*: And where the Spirit of the Lord is, there is Liberty.

Oh, that Men would live and walk in the Spirit of Christ! for all the Children of God are chosen in him, and blessed with all spiritual Blessings in him, through whom they obtain the Adoption of Children: He is our Peace, the Prince of Peace, and until I knew him in Spirit, I never knew true Peace with God, nor Peace of Conscience.

We cannot be Heirs with Christ, and Members of the Church which is in God, but as we come to fit together in heavenly Places in Christ, fitly framed together become a holy Temple to the Lord, in whom Men are builded together for an Habitation of God through the Spirit.

So God is in the midst of that House, Church or Assembly, where-ever it is, it being gathered in the Name of Christ, to whom all Power in Heaven and Earth is given; and those that receive him now into their Hearts, receive Power to become the Sons of God, being born again; *For that which is born of the Spirit is Spirit, but that which is born of the Flesh is Flesh*; and, *He that is in the Flesh cannot please God*: For such do those things they ought not, leaving undone those things they ought to do; are miserable Offenders, in whom there is no Health: But in vain do these worship God, teaching for Doctrine the Commandments of Men, following Rudiments, Traditions and Ordinances of Men, which afford no Life to their Souls, and being beggarly Elements cannot nourish the Soul immortal: Therefore touch not, taste not, handle not, for they all perish

perish with the Using, being not after Christ; 1690.
 for in him is Life, and he gives Life to them that receive him, but nothing which is earthly can give Life: See *Job. 3. 21.* *He that is of the Earth is earthly, and speaketh of the Earth; but he that comes from above, is above all: Earthly Men are in the Wisdom that's from below, that is Earthly, sensual and devilish; not pure, peaceable, gentle, easie to be entreated, full of Righteousness, Goodness, Truth and Love.*

Thus saith the Lord, the Redeemer of Israel, to him whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings shall see and arise, Princes also shall worship; because of the Lord that is faithful, and the Holy One of Israel, and he shall chuse thee: And *Isai. 49. 22, 23.* Thus saith the Lord, Behold I lift up mine Hand to the Gentiles, and set up my Standard to the People; — And Kings shall be thy Nursing Fathers, and their Queens thy Nursing Mothers, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. And *ch. 50. ver. 10.* Who is amongst you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness and hath no Light? Let him trust in the Name of the Lord, and stay upon his God. And *chap. 52.* Oh Captive Daughter of Zion! Ye have sold your selves for nought, and ye shall be redeemed without Money. Read *ch. 53. 55.* And see who is given for a Witness to the People, a Leader and Commander to the People: And seek the Lord whilst he may be found, and call upon him whilst he is near; let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, and he will abundantly pardon.

The Lord God, which gathereth the Out-casts of Israel, saith, Yet will I gather others to him, besides
 D d those

1690. *those that are gathered unto Him, Isa. 56. 6, 7, 8.*
 What [Him] is this?

This is *Shilo*; the peaceable Saviour, which *Jacob* prophesied of, on his Death-bed, when he was near his End, *Gen. 49. 10.* This is He that the holy Prophet *Isaiah* speaks of, in the 53d Chapter: And to him the same Prophet invites Men to come, saying, *Ho every one that thirsteth, Come, &c. Chap. 55.* Those therefore who imbrace this Invitation, and dwell with him, are of that Church which God will make an *Eternal Excellency, a Joy of many Generations, Isai. 60.*

These are redeemed out of the Fall; these have received the Spirit of Adoption, and know Grace to reign in Righteousness; these are come into the Mountain of the Lord's House, into Christ, in which none hurteth or destroyeth; these know that Jesus is the Lord, the King of Kings, the Ruler of Princes; these are his Sheep, hear his Voice, and follow him; these will not set up such as know nothing, but what they know naturally as Bruit Beasts, and therein corrupt themselves, and neither know the Scriptures nor the Power of God, but are such as the Prophet complaineth of, saying, *His Watchmen are blind, they are all ignorant, they are all dumb Dogs, they cannot bark; yea, they are greedy Dogs, which can never have enough; and they are Shepherds that cannot understand, they all look to their own Way, every one for his Gain from his Quarter, Isai. 56. 10, 11.*

The Word of God is quick and powerful, and sharper than any two edged Sword, piercing even to the dividing asunder the Soul and Spirit, and of the Joints and Morrow; and is a Discerner of the Thoughts and Intents of the Heart, neither is there any Creature that is not manifest in his Sight, but all things are naked and open to the Eyes of him, with whom we have to do, Heb. 4. 12, 13. Those that have
 not

not this Word of God to preach, they are neither quick nor powerful: Those that put into their Mouths please them, but against them, that do not, they prepare War, put them in Prison, take their Corn, Hay, Wool, Lambs, Pigs, Cattel, and Household Goods: These receive Honour one of another, and, like the *Pharisees* of old, walk in long Robes, and have the chief Places in the Synagogues, and the uppermost Rooms at Feasts, love Greeting in the Markets, and to be called Master; these come with good Words and fair Speeches, by which they deceive the Hearts of the Simple; these run when God never sends them; Christ speaking to such faith, *The Father himself, which hath sent me, hath born witness of me; Ye have neither heard his Voice at any time, nor seen his Shape; And ye have not his Word abiding in you; for whom he hath sent, him ye believe not: Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me, and ye will not come to me that ye may have Life,* Joh. 5. 37, 38, 39. Read on, and see how like these are to those, who had not the Love of God in them, but loved the Praise of Men, and received Honour one of another, but sought not the Honour that cometh from God only.

But Christ, who is the Way, the Truth, and the Life, is come the Second time, *viz.* in Spirit, and tells us all that ever we did, as he did the Woman at *Jacob's Well*, who when she heard him, and believed in him, went into the City and bad them, *Come see a Man, that hath told me all that ever I did! Is not this the Christ?* Joh. 4. 29. And many of the *Samaritans* of the City believed on him, and besought him to tarry with them, and he abode with them two Days; and many heard and believed because of his own Words, saying, *We have heard him our selves, and know that this*

1690. *is indeed the Christ, the Saviour of the World:*
 He gave them to see, hear, believe and have everlasting Life, Oh that Men would look unto him! come unto him, and learn of him; Blessed are they that hear the Word of God, and keep it! *Thy Word have I hid in my Heart;* (saith David) *The Lord is my Light, and my Salvation:* And he prayed, saying, *O send out thy Light, and thy Truth!* &c. Oh, that all our Kings and Rulers were of King David's Mind, and of the same Spirit! who said, *Why do the Heathen rage, and the People imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed:* — *Be wise now, O ye Kings! Be instructed ye Judges of the Earth; serve the Lord with Fear, and rejoice with Trembling; kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little: Blessed are all they that put their Trust in Him,* Psal. 2. 1, 2, 10, 11, 12.


Oh! that the Kings, and Rulers, and great Men, would hearken and hear the King of Kings, and Lord of Lords, and remember, that it is the Meek that shall inherit the Earth, and that God gives more Grace to the Humble; but the Proud he beholds afar off: *Humble your selves therefore* (said one) *under the mighty Hand of God.*

Now seeing you are all enlightned, turn in your Minds to the Light; *For there is a Spirit in Man; and the Inspiration of the Almighty gives him Understanding,* Job 32. 8. It is said, *Great Men are not always wise, neither do the Aged understand Judgment.* It is hard for rich Men to enter into the Kingdom of Heaven; for they have great Possessions on the Earth, and stately Palaces, and are worshipped and honoured like Gods, and the Women sow Pillows to their Arm-holes, and Kerchiefs upon their Heads: The Prophet said, *Wo to the*

the Women that sew Pillows to all Arm holes, and make Kerchiefs upon the Head of every Stature to hunt Souls; Will ye hunt the Souls of my People? And will ye save the Souls alive that come unto you? And will ye pollute me among my People, for Handfuls of Barley and for Pieces of Bread, and slay the Souls that should not die, and saving the Souls alive that should not live, by your lying to my People that bear your Lies? Ezek. 13. 18, 19.

These are such as tell People, they must live in Sinterm of Life; and teach them to say, ' They ' stray from the Ways of God like lost Sheep, and ' follow the Devises of their own Hearts, and are ' miserable Offenders! Yet if they put into their Months, they will speak Peace; but if not, they will prepare War against them: As before.

These are the Hirelings of the blind People, blind Guides that lead the Blind, and despise the true Prophet, quench the Spirit, and speak evil of the Light that shines in the Hearts of Men, to give the Light of the Knowledge of the Glory of God and his Truth, that is the Sanctifier of Men, and the Way to God, and the Life of every living Soul; *For he that hath the Son hath Life, and he that hath not the Son hath not Life:* He is the Anchor of the Soul, both sure and stedfast, the Author and Finisher of our Faith; who for the Joy that was set before him, endured the Cross, and despised the Shame, and is set down at the Right-hand of the Throne of God; These things hath God made known to the Weak of this World, which he hath chosen to confound the Strong, and foolish things hath God chosen to confound the Wise, unlearned Men, like *Peter* and *John*; but they had been with *Jesus*, and learned of him; and received the things which were freely given them of God, the Manifestations, Revelations and Operations of the Spirit; and the Comfort of

1690.  it were freely given them from above; so they received not Faith, Wisdom and Power from Man, or by Man, but from Christ, in whom all Fulness dwells, and of his Fulness they (with others) received Grace for Grace, *John* 1. 16. The *Law was given by Moses, but Grace and Truth came by Jesus Christ*, ver. 17. By Grace they were made what they were, they believed in the Light, and walked in it; (and did not call it, a *Natural Light*, as the Merchants of *Babylon* do:) Christ said, *This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil*, *Joh.* 3. 19.

Christ appears the Second time to them that look for him, *Heb.* 9. 28. see that ye refuse not him that speaketh, [Mark, He speaketh now in you] It doth not say here, he *did speak*, he *had spoken*, or he *would speak*, but *Speaketh*; now hear him; for he speaketh from Heaven; Oh! while it is called to Day, hear Him; for the Night cometh, and utter Darkness will be the Portion of all those who reject so great Salvation, so great Love, Mercy and good Will; for Christ speaks very plainly in Men, and to Men's weak Capacities and Understanding; so that it need not be said, *Who shall ascend, &c.* to bring him to us? But the Anointing, which they receive, teacheth all things that are needful; so that they need not that any Man teach them, but as the same Anointing teacheth them all things; see 1 *Joh.* 2. 27. This Anointing is in them, Oh that Men would hear the Words of this Teacher! How oft hath he called by his Prophets and Apostles, and the Scriptures have in them many Calls, to come and hear what the Spirit saith; and none can be saved but they in all Nations that walk in the Light of the Lamb: Oh that Men would consider! and turn from Evil, and cease from Man, and gather to

to Christ, the Word that abides for ever, and never failed the Prophets nor Apostles, nor any Man that ever believed in him; He is the Rock of Ages, the tried Stone, elect and precious, he that believeth in him shall never be confounded; this is the Foundation of all the righteous Generations, which bore them up in all their Sufferings; see *Heb. 11.* All Power is his in Heaven and Earth; *And to as many as receive him, he gives Power to become the Sons of God, Joh. 1. 11, 12.* 1690.

This short Testimony I have had in my Mind some time, to leave behind me, as an Invitation of Love, to come to him that is freely given of God to all Mankind, and is calling to all to come to him, *Isai. 55. Ho! Every one that thirsteth, come ye to the Waters, and he that hath no Money; Come ye, buy and eat, yea, come, buy Wine and Milk without Money and without Price: Wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your Soul delight it self in Fatness.* And again, *Behold, I stand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and sup with him, and he with me, Rev. 3. 20. And Joh. 4. 14. Whosoever drinketh of the Water that I shall give him shall never thirst, but the Water that I shall give him, shall be in him a Well of Water, springing up to everlasting Life.*

Oh! All ye that read these Lines, I desire you to take the Counsel of God; and come out of *Babylon*, and partake not of her Sins, she is in that Wisdom that is from below, that is earthly, sensual and devilish; she is full of Blood, and is the Abomination of the whole Earth, and her Plagues will assuredly be poured out upon her, and her great Men, and rich Merchants shall par-

1690. take of her Plagues, and her Golden Cup by which the hath made them drunk, shall be seen to be no Profit to any Soul.

But the *Wisdom that is from above, is first pure, then peaceable, gentle and easie to be entreated, full of Mercy and good Fruits: This is the true and Heavenly Wisdom, Hear her Voice ye Sons of Men! and take her Counsel, Her Ways are Ways of Pleasantness, and all her Paths are Peace.*

John Gratton.

A N
E P I S T L E
T O
FRIENDS in Pennsylvania.

Truly Beloved Friends,

1693. **M** Ahlen Stacy, John Wilford, George Wood, John Blunsters, Francis Davenport, Samuel Jennings, Job Bunting, and all other Dear Friends as if named, that live near you inwardly or outwardly, my sincere Love in the blessed Truth tenderly salutes you all, with your tender loving Wives and Families, earnestly breathing to the Lord the Fountain of living Waters for you, that you may be kept and preserved living, faithful and fruitful in the blessed Truth, in which alone our Souls are made capable to rest with God, in all times of Trouble, Praises to him for ever!

Dear

Dear Friends, The weighty Sense of things, 1693.
how they have been for some time, and still are
amongst you, hath bowed me much before the
Lord in Spirit secretly, having none to ease my
Mourning Soul unto but him alone, who takes
notice of all our unutterable Sighs and Groans,
and I hope in his great Mercy, Love and Pitty,
as he hath hitherto helped us, so he will still ap-
pear for our Help, Preservation, Comfort and
Consolation, if we carefully keep low and inward,
being bowed humbly before him, waiting for his
pure Appearance in our inward Man; for *Emanu-
al, God with us*, is known to be *Wonderful, Coun-
seller, the mighty God, and Prince of Peace*, able to
dispossess the Man of Sin, who opposeth, and
would exalt himself above all that is called God;
but, blessed be the Lord our God! he hath in-
abled us to say in Truth, *Greater is he that is in us,
than he that is in the World*; so that we witness
the Apostle's Testimony true, *viz. That which is
to be known of God is manifest in Men, for God
makes it known to them*: Therefore, *Dear Friends*,
keep your Minds to the Appearance of God, who
is, and there is none else besides him, our Savi-
our, and rejoice, and praise him, for his great
Mercy to us, in making known himself in us;
and for those that boast of what they know of
God without them, pity them, pray for them,
and take heed of being entangled or snared by
them; for, according to the Tenure of holy
Writ, we ought to be thankful for what we know
of God in us, if *what is to be known of God is ma-
nifest in us*, then we ought also to consider the Al-
mighty is free, and dispences Knowledge as it
pleases him, and doth manifest what and how
much he pleases to the Children of Men, and if
he please to manifest more to another than to me,
I ought to be content, and make a right Use of
what

1693. what I have, and not envy my Brother for having more, nor exalt him neither, nor dispise my Brother that he hath less than I, but consider that no Man hath any thing, *but what he receives from above*; and that it is God makes Men to differ: And he that improves what is freely given, shall have an Increase, *For to him that hath, it shall be given*, said Christ, *and he shall have abundance*.

Oh! Then my *Dear Friends*, let us look inward, and wait for what the Lord pleases to manifest, and take Counsel of him, and abide in him and in his Counsel, and strive not at all without him; but see that we do all in the meek and peaceable Spirit of the Lamb, *for the Lamb shall have the Victory*, yea, hath it and reigns, Glory to God for ever! So fallen *Adam*, corrupt Self, with all their Knowledge, Arts, Tongues, Studies, Faith and Trade must all come down and come to nought, for the Lord alone is and shall be exalted over all.

Now, *Dear Friends*, as it's said, *The Lamb shall have the Victory*, so it's observed and plainly seen in all Places, where his Life, Light, Love, Meekness, Patience, Gentleness, Long-Suffering, Purity, Wisdom and Truth is manifest, and is kept in, Victory is obtained by the *Lamb of God*, *that takes away the Sin of the World*, and saves out of it all that truly receive him, and gives them Power to become the Sons of God, and to obtain Conquest and Victory over the evil One: Oh! therefore, *Friends and Brethren*, abide in him, and be sure to live in a sensible Knowledge that he abides in you, as you may remember he prayed to his Father, that we might be in him and he in us, this is precious, *Christ in us the Hope of Glory*, the great Mystery of God: Hold this fast, hide him in your Hearts, let him be Head in you, secretly ruling in your Souls, yield Obedience unto him, and

and live in a sensible Feeling of his Life, Light, Joy, Comfort, &c. 1693.

And Oh ! *Friends*, keep here and you will know enough, you cannot want any thing if you enjoy this, but if you had *All Knowledge without this, all Languages, Mysteries, yea, Faith to remove Mountains, and have not this Love, &c.* all is worth nothing ; this is he whose *Lips preserve true Knowledge*, he teaches the Way of God ; truly, never could any Man speak like him, in hearing him, *Dear Friends*, he keeps us in Communion, Unity and Fellowship with God and one with another, and in Peace that passes the Understanding of the wise knowing Men of this World. Oh ! my *Dearly Beloved Friends*, this is the best Knowledge, to know God to be our God, Christ Jesus to be our Lord and Master, our Head and Lawgiver, and wonderful Counsellor : Oh ! let us see this to be our Knowledge, and wait, watch and pray to grow in it ; and flee Contention, Strife, vain Disputations and Jangleings, for the Victory is to the Lamb, and all they shall overcome that abide therein, therefore watch and pray in his Name, and suffer with him. Oh ! his Sufferings are very great, yea, wonderful at this Day, and many suffer with him, yea, and also shall reign with him for ever, such know their Overcoming to be thorow Sufferings, *Behold the Lamb of God*, feel his divine Nature in your inward Man, and be gathered thereinto and put him on, and be cloathed with him that he may make you comely with his own Comeliness, thus shall you know the Armour of Light, yea the whole Armour, though many a sharp Arrow and keen Dart have been thot at you, yet it still remains Armour of Proof : Keep it on, *Dear Friends*, neither say, nor do, nor think any thing contrary to the divine Will, but learn

1692. learn in Silence and Stilness, watch to know what the Lord speaks, for he works the Work no other can do, nor can any of the Sons of Men do what he doth, let him therefore have that Preheminance that's due to him, and be all in all, and then an End of Strife, and Peace on Earth, good Will to all Men will ensue, and Glory to God on high ! As we experience this we are by him redeemed out of the Earth, and out of the Evils thereof, being Followers of the Lamb wheresoever he goes, and whatever riseth up against these shall not prevail, for no Weapon formed against such shall prosper, neither shall the Gates of Hell prevail against them, for the Lord is known at this Day by a Remnant, blessed be his Name, to be both Lord and Christ, yea, our sure Rock of Safety, Strength, Power, Life, Righteousness, Sanctification and Salvation, yea, all we are to God we are in him, and him only.

Dear Friends, Keep close with him in Spirit, his Tabernacle is here with us, and we find he delights with the Sons of Men, and to make his Abode in the Habitable Parts of the Earth : Oh ! therefore, *Dear Friends*, come in, into the Temple, and tarry there with him, and look unto him, and if another saith he sees more of him than you do, be still and look not at Man, but take heed; for Christ said, *Many shall say unto you, Lo, here is Christ ! or, Lo, he is there ! Believe them not* : But watch and pray, and let nothing seperate you from him ; and what he shews you plainly of the Father be thankful for, Injoyment is the best Knowledge, and keeps the Soul low, humble, meek, patient, gentle, holy, harmless, quiet and peaceable, when the Knowledge that is without Injoyment puffs up, exalts, is not gentle, nor holy, nor harmless, but hurtful and dangerous, carrying the Mind quite away from God,
like

like the Raven that flew from Noah's Ark, which returned not again. 1693.

What is Man out of Christ Jesus the Way, the Truth and the Life, the Power of God? Truly nothing, worse than nothing; but in him Man comes again to stand up in the Image of God, Oh! he is an unspeakable Gift, stand fast in him, quit your selves like Men, be strong in the Lord, and in the Power of his Might, remember his noble Acts, He made the Weak strong who had Faith in him, though they were weak, quencht the Violence of Fire, stopt Lions Mouths, made Armies of Aliens flee, yea, Death, the Grave, all conquered by him, who is the Conqueror and gives Victory to all his true Disciples and Followers, and inables them to overcome, and his Promises to such are mighty great and precious, read them with the Spirit, as follows; — *To him that overcomes, (saith he) will I give to eat of the Tree of Life, which is in the midst of the Paradise of God, he shall not be hurt of the Second Death, to him will I give to eat of the hidden Manna, and will give him a white Stone, and in that Stone a New Name written, which no Man knoweth, save him that receives it, he shall have Power over the Nations, and he shall have the Morning-Star, he shall be cloathed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels, him will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, and I will write upon him my new Name, I will grant him to sit with me in my Throne, he shall inherit all things, and I will be his God, and he shall be my Son, saith the Lord.*

Now

1693. Now they that overcame, overcame by the Blood of the Lamb, and by the Word of their Testimony, they loved not their Lives unto Death, they went through great Tribulations, they washed their Robes and made them white in the Blood of the Lamb, they kept before the Throne of God, and served him Night and Day in his Temple, and he that sitteth on the Throne dwells amongst them, they shall hunger nor Thirst no more, the Lamb which is in the midst of the Throne shall feed them, and lead them to living Waters, they have their Father's Name written in their Foreheads, they sing a new Song before the Throne, they are redeemed from the Earth, and are not defiled with Sin, but follow the Lamb whithersoever he goeth, they are redeemed from amongst Men, being the first Fruits unto God, in their Mouth is found no Guile, for they are without Fault before the Throne of God, they have Patience, keep the Commandments of God and the Faith of Jesus, and he overcame, for he is Lord of Lords and King of Kings, and they that are with him are called Chosen and Faithful, blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.

Oh! *My Dear Friends*, What sweet Encouragement is here? Let us make it our Business to know these Things experimentally, according to our Measures, and keep in the Love of God, and in it live and love one another; this will cause us earnestly to desire and travel for the Good and Welfare one of another, and of all Mankind: We cannot be truly religious out of this Love; in this it is we feel one another, as true Members of the Body, of which Christ is Head; herein we love as Brethren, so ready to wash one another's Feet:
But

But if a Man say, he loves God, and hates his Brother, he's a Liar. This Commandment have we from him, that he that loves God, loves his Brother also: *A new Commandment I give unto you, that you love one another*, said Christ our Lord; *by this shall all Men know that you are my Disciples, if you love one another*. This is a certain Mark of a true Disciple: But False Apostles cannot love true ones. 1693.

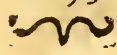
Friends, Keep your Habitation that God has gathered you into, viz. the Spirit of Meekness, Love, Gentleness, Patience, Purity, Truth; suffer quietly in this, and with it, for it will overcome all, and then you, as you abide in it, will overcome by it. I am glad you have not appeared in Print, and very sorry G. K. and G. H. with others have, by which Occasion hath been greatly given to the Enemies of the blessed Truth, to speak Evil of it. I desire you do not meddle in that Nature, except the Lord constrain you to it by his holy Spirit, but leave your Cause to God, he will plead it; and if in any Word, or otherwise you have done amiss, own your Fault, and seek to preserve the Honour of Him, his Truth, and Name, and seek none to your selves, nor strive not together, for you are Brethren, if you be as you profess; but be gentle, long suffering, and wait upon God, and whatever he bids you do, do it and keep in a Sense of the Love of God, and this will make you fruitful before him and Men, and keep in the Living Faith, which is not without good Works, but it works by Love, to the Praise of the Author and Finisher of it, and your Teacher will be with you, and fill you with his merciful Goodness, Wisdom and Strength. Oh! *If God be with us, Who can be against us?* Surely none: There-

1693. Therefore look not out, *Dear Friends*, at the Tree of Knowledge, tho' it seems pleasant to the Eye, that is not single, but covets to be something more than God makes it, and seeks it's own Exaltation and Honour: But let it be your Care to know a being truly kept in Covenant with the Lord:

Oh! *Dear Friends*, Let those alone that flie into the third Heavens, as they may think and run into high Things, great Sights, and deep Mysteries, yet love them, and seek Peace as much as in you lieth, and if any be offended at you, because you see not what they pretend to, bear it patiently, for they ought not so to be, the Apostle *Paul* did not so, but became all Things to all, seeking to gain all to Christ Jesus; even so do all that abide in the same Spirit to this Day they gather to him, *viz.* Christ the Gift of God to all Mankind, and in all, according to their Measure, the Lord fill many with it, and double our Portions of it, if it be his blessed Will: This is our Treasure indeed, and by it we are led and guided into all Truth, and inabled to believe all Things, that are written in the holy Scriptures of Truth, concerning our Lord Jesus Christ, and do know him to be the Author of our Faith, and not Man: No Man can give any Faith, that's true and living; there's no Man hath any Power over it; no, no Man whatsoever, yet Men may be free to give an Answer of their Faith, if the Lord require it; but take heed of Men that run into needless Questions and doubtful Disputations, vain Janglings, &c. in their own Will and Wisdom. Remember our Lord Christ was sometimes silent to those: Now therefore if any Friend of God be drawn forth to give a Relation of what the Lord of his own free Grace hath brought

brought them to believe; let him do it in Obedience to the Lord, and it's well; but if any Friend or Friends be not yet come so far as to believe in all Respects what he doth, let him not be offended with them, because they are weak, but exhort them as *Paul* did, some of old, that unto what they have attained, walk by the same Rule, mind the same thing, and wait upon God to be carried on from Faith to Faith, and from Grace to Grace, &c. in and by the Spirit of the Lord, not by Man; *for he cannot add one Cubit to his Stature*, by all he can do, neither is it Christian for any to be offended at his Brethren, if they believe not in all Respects Just as he doth; for Children must be admitted to have Milk, and not be forc'd upon strong Meat, till they be able to digest it: And tender Fathers are careful to administer such necessary Food to their Children as is nourishing, and tends to their Growth and Strengthening, and it's their Joy to see them in a thriving Condition, and come up to be young Men, to have the Word of God abiding in them, and dwelling plentifully and richly in them, &c. Oh! that we may all truly travel for this, but to be offended with them, because they see not, know not, or believe not all a Father doth, and disown them for this; Oh! this is unnatural, unkind, inhuman, therefore sure it's not Christian.

Oh! therefore, *My Dear Friends*, keep low and dwell in the meek Spirit of the Lamb, that hath suffered deeply for us, and passed by many a Weakness, and helped us to Eye Salve, and given us to see the Things that belong unto our Peace, opening Parables to us: Oh! let us keep close with him, and then by him we shall be fitted and furnished to every good Word and Work, to his Glory, Praise and Renown for ever,
Amen.

1693.  Oh! *Dear Friends*, How doth my Love flow secretly unto you, from the Exercise that my Soul hath had for you; you are dear and near to me. Oh! How glad should I be to see you, and be with you a little Season, in the Will of God; but I think I must never see your Faces more, that is to say in the Body: But I have Hope in the Lord, to meet you in our Father's Kingdom of Glory, and abide with you for ever. Oh! this helps to Comfort me many a time, when I think of you, though I could wish, if it so pleased the Lord, to see you either here or there. *Dear Friends*, pray for me, and for all the Flock of God, every where, for we know not what we have yet to meet with; tried we must be, and proved many Ways, and those that are approved shall be made manifest, and those that are otherwise will be known. Oh! that we may be approved Ones for ever.

So to the Lord I dearly commit you all, knowing he is able to keep you from falling; and I dearly salute you all, both those whom I know by Face, and those I do not, who are true Friends, and abide in that in which they cannot be otherwise. I pray God to be with you all, and all his, every where, and keep us all by his own Power, fitted and prepared for himself, and in every thing inable us to be fruitful, every way to his Praise, Glory, Honour and Renown, and our Souls everlasting Joy, Comfort and Consolation; even so, let it be, O Lord! for thou only art able to say, *Amen* to it in Truth: So prays your Dear Friend and Brother in the Service and Sufferings of the blessed Truth, that lives and abides for ever.

John Gratton.

Written at *Monysb*, in
the 7th Month, 1693.

A Copy

A Copy of a LETTER sent to a Great Person, after I had been in Discourse with him at his own House, in the 10th Month, 1694.

Beloved Friend,

IN true Love I write these Lines: Now it is 1694.
Cause of Grief to me, that thou being a Magistrate, and know'st how Men have been harmed in these Days by Swearing; and it hath grieved thee that thou couldst not ease thy quiet and peaceable Neighbours, and yet thou plead'st for Swearing, though it is so plainly and fully forbidden, both by our Lord Christ and the Apostle James, and Yea and Nay set up instead of an Oath, saying, *What's more comes of Evil.*

The Law said, *Thou shalt not forswear thy self*; so the Law forbids false Swearing, but Christ Jesus forbids All Swearing; and we are commanded to hear him: Is not Christ greater than Moses? And above Angels and Men? Yes; then surely his Commands we ought to obey. Is not all Power his, in Heaven and in Earth? Then ought not the Powers of the Earth to obey him? Ought not he to rule whose Right it is?

Is there any Command, in all the holy Scriptures, for Swearing, since Christ said, *Swear not at all*? It's plain, Christ was before the Law, or Sin and Transgression were; because of which the Law was added, till Christ the Seed came; but he is come, and as many as receive him, receive Power to become the Sons of God; Oh! Must not the Children of God be believed without Swearing? In the Beginning it was not so. Sons of God are true Men, their Yea is Yea; they speak

1694. Truth to their Neighbour; but the Sons of *Belial* are false Men, whose Oaths cannot be believed.

Now Christ saith, *Swear not*; but you Magistrates say, *Swear*: But whether we ought to obey? Judge ye. Again, Christ saith, *I am the Light of the World*; If so, then this Light is divine, and ought to be believed and walked in: Read and consider *John* 1. 4, 5, 7, 8, 9. Chap. 3. 19, 20, 21. *Ephes.* 5. 13.

Again, Christ saith, *Matth.* 5. *Be ye therefore perfect, as your Father which is in Heaven is perfect*: Doth Christ command Impossibilities? Read *Ephes.* 4. from Ver. 3, to 14. where the Apostle speaks, for what Service some Men were gifted, viz. *Some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the Perfecting of the Saints, for the Work of the Ministry, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, &c.*

See also *Rom.* 8. 1. *There is therefore now no Condemnation to them that are in Christ, who walk not after the Flesh, but after the Spirit*; These have but one Lord, and do not serve two Masters, these are clean, for no unclean thing is in Christ: Now these are bidden to abide in him, and saith he, *Every Branch in me that brings forth good Fruit, my Father purgeth, that it may bring forth more Fruit*: So it's plain, Men may be really, perfectly, sincerely Children or Branches, yet may grow from Strength to Strength, Faith to Faith, in and by the Spirit of the Lord, yet be perfect Children, and grow to be young Men, and overcome the wicked One, and still grow to be Fathers, and still press toward the Mark for the Prize of the high Calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded, *Phil.* 2. 12, to 16. This is the Perfection

we

we mean, we do not mean such a Perfection as nothing can be added unto it. 1694.

Now it would be in vain for us to press after and labour to attain unto a heavenly Place in Christ Jesus, if it be not attainable; and if it be a heavenly Place, it is perfectly so, for Heaven admits of no Mixture: And if we be Children of God, we are perfectly so, for we cannot be both Children of God and of the Devil too, neither can a good Tree bring forth bad Fruit, nor a corrupt Tree good Fruit; yet good Trees grow as they are ministered unto from the Root, and the Root bears them, and not they the Root: So Children are real perfect Children, Partakers of the same Nature with young Men and Elders, but the Root, Christ, is All in All.

So I ascribe nothing to Man in all this, for God is the great Husbandman, who works in us and for us; for he sows his Seed in all Grounds, gives of his Talents to all: For no Man hath any thing that is good, but what he receives from above, for every good and perfect Gift comes from thence, and the Glory of all belongs to him who is God over all, blessed for evermore, *Amen*.

This is writ in true Love, with Desire to be better understood; for our Principles are Christian, sound, and agrees with holy Writ: But the World hates us, wrongs us, and mis-represents us and our Principles too; I wish we were better known, and our Principles, to all Men, for we are hated without just Cause: I pray God forgive them that do it, and am thy true Friend in Sincerity,

J. G.


Christ is All, and In All, &c.

O R

A True Testimony concerning JESUS CHRIST, the Unsearchable GIFT of God, who so loved the World, that he gave his only begotten Son, that whosoever believed in him should not perish, but have Everlasting Life.

Given forth by an antient Labourer in the Service of the Gospel, JOHN GRATTON.

1700.

 CHRIST came into the World in the Form of a Servant, and went about doing Good, and healing all manner of Diseases; yet the World knew him not, though the World was made by him: He preached the Gospel, after he had been baptized by *John in Jordan*, and the Holy Ghost came down from Heaven like a Dove upon him, and the Lord, by a Voice from Heaven, said, *This is my Beloved Son, in whom I am well pleased, hear ye him.* He was led into the Wilderness, and tempted of Satan, but he overcame him, so that he departed from him, and Angels came and ministred unto him: Having thus bruised the Serpent's Head, he went on conquering and to conquer, preached the Gospel of the Kingdom of God, saying, *The time is fulfilled, and the Kingdom of God is at hand, Repent ye and believe the Gospel.* He went about in their Synagogues, preaching the Gospel of the Kingdom, and healed all manner of Sickneses and Diseases amongst

amongst the People; they brought unto him sick 1700.
 People that were taken with divers Diseases, and
 those that were possessed with Devils, and those
 that were Lunatick, &c. and he healed them.

He preached wonderful, good and holy Doctrine,
 as appears by his Sermon in the Mount, where his
 Counsel was sweet, precious and profitable for all
 to put in Practice. He taught them how to live,
 how to pray, and to please God in all things; so
 that the People were astonished at his Doctrine.
 He shewed infinite Love both to Body and Soul;
 the Blind he made to see, the Deaf to hear, the
 Dumb to speak, the Lame to walk; he cleansed
 the Lepers, he healed the Palsie, he cast out De-
 vils, he raised the Dead, and had Mercy on the
 very worst of Men, turning Publicans and Har-
 lots from their evil Ways; he turned Water into
 Wine, and fed several Thousands with a few
 Loaves and Fishes; he spoke wonderful Parables,
 his Doctrine was more excellent than Man by all
 his own Wisdom can understand; he shewed great
 Love and Pity to all sorts of People, he shewed
 his great Dislike of all Evil, Hypocrisie and Sin;
 yet encouraged such as repented and turned
 therefrom, and came to Him to be healed, and
 obeyed him, not one of these was rejected by him.

But what shall I say? Who can declare the Good
 he did! It is undeclareable, his Goodness surpas-
 ses the Understanding of all Mankind, he fulfil-
 led the Law of *Moses* to a Jot or Tittle, and was
 so holy, harmless, righteous, just and good, that
 no Man could convince him of Sin, *He was* (and
 is) *the End of the Law for Righteousness* to 2Tim. 2.6.
every one that believeth; He suffered for us, the
Just for the Unjust, that he might bring us
to God; he laid down his Life a Ransom for Heb. 2.9.
all, and tasted Death for every Man; he offered
up himself a Lamb without Spot unto God, He Isa. 53. 12.
poured out his Soul unto Death, and became an

1700. Offering for Sin, and was a propitiatory Sacrifice, our Paslover, sacrificed for us, offered up himself once for all, and by one Offering hath perfected for ever them that are sanctified: Those who receive him in the Love of God, he works in them and for them, makes them New Creatures, quickens them who were dead in Trespasses and Sins, he is the Resurrection and the Life, *He that believes in me, (saith he) though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die.*

He is our Peace-maker, the Prince of Peace, our Reconciler to God, the Word of Reconciliation; he is the true Light that lighteth every Man that cometh into the World, he that believeth in him shall not abide in Darkness, but shall have the Light of Life, he is our Wisdom, Righteousness, Sanctification and Redemption, our Life, Strength and Way to God, our all in all.

Oh! the Benefits, Advantages, Favours, Blessings and Mercies accruing by the Coming of Christ into the World, by his living and dying in it and for it, perfecting the Work of our Salvation, without any Merit of Mankind; for all had sinned and fallen short of the Glory of God, there were none (in that State) righteous, no, not one, there were none that did good, they were altogether become unprofitable, the way of Peace they did not know, there was no Fear of God before there Eyes, yet when we were without Strength, in due time Christ died for the Un-
 Rom. 5. 6. godly; but God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us: Here is the Love, not that we loved him, but God so loved us, that he gave his only begotten Son, that he by the Grace of God should
 Heb. 2. 9. taste Death for every Man: The Love of Christ constraineth us, because we thus judge, that if one

one died for all Men, then were all dead, and that he died for all, that they who live, should not henceforth live unto themselves, but unto him that died for them, and rose again, *So all things are of God; and nothing of Man in this great Work of Salvation, but all of God, Who hath reconciled us unto himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation, to wit, That God was in Christ reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation: Now then we are Ambassadors for Christ, as tho' God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God; for he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.*

1700.

2 Cor. 5.
18.

19.

20.

21.

Now it appears very fully by the holy Scriptures, that after Christ had abundantly benefitted the World while he lived in it, he also by his Death hath done much Good to all Mankind beyond Utterance, yea, beyond the Understanding of Man! What to all Mankind? Yea, to Enemies, to Sinners, to ungodly Men, as is clear from *Rom. 5. 6.* to the End, as afore said, *For if when we were Enemies we were reconciled to God, by the Death of his Son: — Much more being reconciled we shall be saved by his Life. So now we joy in God through our Lord Jesus Christ, by whom we have received the Attonement. Here is good Will to Men, yea to Enemies, &c.*

Now then here is great Advantage by the Coming, Suffering and Death of Jesus Christ to all Men. *First*, The Sacrifice is offered and acceptably too, a Propitiatory Sacrifice once for all. *2dly*, The Attonement made, and a Peace-Offering, and that freely by Jesus Christ. *3dly*, The Law and Prophets, and *John's* Baptism fulfilled; so that Christ is the End of the Law for Righteousness

1700. ousness to all them that believe : So that where
 ~~~~~ Christ reigns, the Kingdom is Come, the Will  
 done in Earth, and Grace reigns thro' Righteous-  
 ness unto Life Eternal. 4thly, The middle Wall  
 of Partition is broken down between Jew and  
 Gentile, and those who sometime were far off, are  
 made nigh by the Blood of Christ, *For he is our Peace  
 who hath made both one ;— Having abolished in his  
 Flesh the Enmity, even the Law of Commandments  
 contained in Ordinances, for to make in himself,  
 of twain, one new Man, so making Peace : And  
 that he might reconcile both unto God in one Body,  
 by his Cross, that is, both Jew and Greek, hav-  
 ing slain the Enmity thereby : And came and Preach-  
 ed Peace, &c. So that in Christ Jesus neither  
 Circumcision availeth any thing, nor Uncircumcisi-  
 on, but a new Creature. And as many as walk  
 according to this Rule, Peace be on them, and Mer-  
 cy, and upon the Israel of God. And in him we  
 have Redemption, through his Blood, even the Re-  
 mission of Sins. Being justified freely by his Grace,  
 through the Redemption that is in Jesus Christ.  
 Whom God hath set forth to be a Propitiation,  
 through Faith in his Blood, to declare his Righte-  
 ousness for the Remission of Sins that are past,  
 through the Forbearance of God ; To declare, I say,  
 at this time his Righteousness ; that he might be  
 Just, and the Justifier of him which believeth in  
 Jesus. Who was delivered for our Offences, and  
 raised again for our Justification.*
- Eph. 4. 8. Fifthly, *When he ascended up on high, he led  
 Captivity Captive, and gave Gifts unto Men ; yea,  
 to the Rebellious, according to the Measure of the  
 Gift of Christ, and they that keep the Unity of  
 the Spirit, in the Bond of Peace ; Are one Body,  
 and one Spirit ; And have One Lord, one Faith,  
 and one Baptism ; One God and Father of all, who  
 is above all, through all, and in you all ; to him be  
 Glory !*
- Eph. 2.  
 14, 15,  
 16.
- Gal. 6.  
 15, 16.
- Col. 1. 14.
- Rom. 3. 24.  
 25.
- 26.
4. 25.



Glory ! There are Diversity of Gifts (saith the Apostle) but the same Spirit. And there are Differences of Administrations, but the same Lord. And there are Diversities of Operations, but it is the same God, which worketh all in all. But the Manifestation of the Spirit, is given to every Man to profit withal. And the same Apostle tells us for what these Gifts were given, viz. For the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ; Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ, &c. The Head, From whom the whole Body, fitly joined together, and compacted by that which every Joint supplieth, according to the effectual Working in the Measure of every Part, maketh Encrease of the Body, unto the Edifying of it's Self in Love.

From all which, it's clear that the Holy Ghost or Spirit, is poured forth or given to all, to every Man, to all Flesh, according to Joel, Christ given to all, the Sun of Righteousness is risen, and shines upon all, enlightens every Man that cometh into the World, in him is Life, and the Life is the Light of Men, who is the same to Day, Yesterday and for ever: Yea, he shines in Darknes, tho' the Darknes comprehends it not. The Grace of God that brings Salvation, appears to all Men: And they who receive this Grace, and learn of it, It teacheth them to deny Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this present World; Looking for that blessed Hope, and the glorious Appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of good Works. He is God's Salvation to the Ends of the Earth; Which he hath prepared

1700.

1 Cor. 12.

4.

5.

6.

7.

Eph. 4. 12.

13.

16.

Chap. 2.

Joh. 1. 9.

4.

Tit. 2. 11.

12, &amp;c.

Luk. 2.

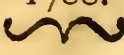
32.

1700. *pared before the Face of all People (as Simeon said)*  
 ~~~~~ *a Light to lighten the Gentiles, and the Glory of his*  
People Israel.
- Joh. 3. 16. *God so loved the World, that he gave his only*
begotten Son, that whosoever believed in him,
should not perish, but have everlasting Life. Here
Salvation is offer'd to all, whether Jew or Gentile;
- Acts 10. *God is no Respector of Persons: But in every*
 34, 35. *Nation, he that feareth him, and worketh Right-*
teousness, is accepted with him. This is good
News, glad Tidings to all People. Shall it be
 Mar. 16. *told Abroad? Yea, Christ said, Go ye into all the*
 15. *World, and Preach the Gospel to every Creature.*
Here Christ the Lamb of God (that tasted Death
for every Man) sheweth his Universal Love, and
- Joh. 10. *came that they might have Life, and Preach'd*
himself (as aforesaid) the Light of the World.
 10. *God would have all Men to be saved, and come to*
 8. 12. *the Knowledge of the Truth; There is good Will*
 1 Tim. 2. *in him to all Men, and Mercy for all Men with*
 4. *him; He is not willing that any should perish, but*
 2 Pet. 3. *that all should come to Repentance. For all are his,*
 9. *both by Creation and Purchase, and he hath laid*
 Psal. 89. *help upon one that is Mighty, who is able to save*
 19. *them to the utmost that come unto God by him; and*
 Heb. 7. *those that come, he will in no wise cast off: So*
 25. *that it is Man's Fault if he will not come to*
Christ, who is come to give Life.
- Isa. 55. 3. *The Lord calleth, saying, Incline your Ear,*
and come unto me; Hear, and your Soul shall live,
 &c. *And in the great Day of the Feast, Jesus*
 Joh. 7. 37, *stood up and cried, saying, If any Man thirst, let*
 38, 39. *him come unto me and drink. He that believeth on*
me, as the Scripture hath said, out of his Belly shall
flow Rivers of Living Water. But this spake he of
the Spirit, which they that believed on him should
receive. Here is great Encouragement, in much
Love and Mercy, good Will and Fatherly Kind-
 ness;

ness; Who are excluded here? Seeing they that have no Money are Invited. This is surely glad Tidings to the Poor, to whom the Gospel is Preached, without Respect of Persons; to all People: And whosoever will, may come, for the Gift is given to all, not only offer'd, but freely given: For *the Spirit and the Bride say, Come, And let him that heareth, say, Come. And let him that is a thirst come: And whosoever will, let him take the Water of Life freely.* The Water of Life is the flowing of the Spirit of God; for God is the Fountain, and hath poured out his Spirit upon all Flesh, and given his Son to the World, who invites all to come to him and drink, &c. None need fear any Want in this Fountain; for it is a Fountain that can never be drawn dry, for it is now unsealed, and the Thirsty are Invited to come and drink freely, and his Beloved to drink abundantly. *Eat, O Friends, drink yea, drink abundantly, O Beloved.* And Christ Invites such as are weary and heavy Laden to come unto him, and take his Yoke upon them, for it is easy, and his Burden, for it is light, and saith, *You shall find Rest unto your Souls.*

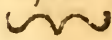
Now it is clear from Holy Writ, that Man's Destruction is of himself; *But ye will not come unto me* (said Christ) *that ye may have Life.* He was despised and rejected of Men; a Man of Sorrows, and acquainted with Grief: Men hid their Faces from him, saw no Beauty nor Comeliness in him: They who follow him, must deny themselves, and take up the daily Cross; suffer with him, if they ever reign with him; *But he that denies him before Men, him will he also deny before his Father which is in Heaven.*

Oh!

1700.  Oh! that all who read the Holy Scriptures, which testify of Christ, would come to him, believe in him, hear and learn of him, and obey him, who is Lord and King over all, and Judge of Quick and Dead, that they might have Life. When Christ comes and works by his Spirit in Men, and they feel it, then, and not till then they know the Mystery hid from Ages; but now is made manifest, *which is Christ in us, the Hope of Glory; the Riches of the Gentiles, the Star of Jacob, the Bright and Morning Star: The Son of Righteousness, the Tree of Life, the true Vine that enables every Branch to bring forth Fruit, as it abides in him: And they who partake of his Life, Power and Spirit, he is in them, and they in him; then they do not walk as other Gentiles in the Vanity of their Minds, &c.*

Col. 1.27. Come, *Friends*, have ye heard him, and been taught by him, or are past Feeling? If ye do not feel, taste and handle (and hear Christ in you, as he said, *My Sheep hear my Voice, and they follow me*) ye know not the Truth, nor are ye sanctified, or made free by it, and then it's no matter what ye profess; for he that is in Christ is a new Creature, and in Covenant with God, abides in Christ, and he in him. Oh! therefore, lay hold of, and hold fast eternal Life, and if Christ be in thee, thou wilt find Ability to come to God by him; for he is *the Way, the Truth and the Life: No Man cometh unto the Father but by him.* He is the one thing needful; the Pearl of Price: If ever thou find him, it must be in thee giving Life to thy Soul, Love in thy Heart, Wisdom beyond Man's, and Power over all thy Enemies, yea, over Death, Hell and the Grave, the World, the Flesh and the Devil; all Power in Heaven and Earth is in him, none else can give thee any.

Oh!

Oh! therefore be perswaded to look unto him, 1700.
and wait for his Appearing in thee, or else thy 
Faith is dead, and thou feelest no Life in any
thing.

*Come taste and see, said David, that the Lord is
good: Find him and thou findest all. How
glad were those that found Christ? Simon said,
We have found the Messiah: And Philip said to Joh. 1. 41.
Nathaniel, We have found him, of whom Moses and 45.
the Prophets did write. Nathaniel said unto him, 46.
Can any good thing come out of Nazareth? Philip
said unto him, Come and see: So say I unto thee,
who art apt to say, Can any good thing be found
in me? Turn in and see, there is that which re-
proves thee for Evil, Is not that Good?*

*Oh! then seek the Lord while he may be Isa. 55. 6,
found, call upon him while he is near. Let the 7.
Wicked forsake his Ways, and the Unrighteous
Man his Thoughts: and turn unto the Lord, and
he will have Mercy on him, and to our God, for
he will abundantly pardon.*

Christ prayed for his, to his Father, saying, Joh. 17.
*Sanctifie them thro' thy Truth, thy Word is Truth. 17.
Oh! Truth in the Inward Parts changes the
Heart, effects and enlivens the Soul; for it is a
quickenings Spirit: Christ is the Way, the Truth;
and the Life: No Man cometh unto the Father but 14. 6.
by him. Mark, This is he that brings to God:
This is the Bridegroom of the Soul, the Beloved
of the Church, and the Church is his: This is
the Glory of the Living, the Living Glory in the
Lord; all Things else are to them as Dross and
Dung in Comparison of Christ.*

The Apostle speaking to the Church, said, *All
is yours, and ye are Christ's, and Christ is God's:*
So the Lord is the Portion of his People, and the
Lord's Portion is his People's; *Jacob is the Lot
of his Inheritance, to whom he said, Fear not for
I am*

1700. *I am with thee, when thou passest thro' the Waters*
 I will be with thee, and thro' the Rivers, they shall
 Isa. 43. 5. not overflow thee, &c.

2. Oh! that Men would trust in God, obey and
 follow him as dear Children, keeping their Minds
 staid upon the Lord, that they may be kept in
 perfect Peace, and walking in him, they walk
 in the Light; for God is Light, and in him is no
 Darknes at all, and they that walk in the Light,
 1 Joh. 1. have Fellowship one with another, and the Blood of
 5. Jesus Christ his Son cleanseth us from all Sin, and
 7. sets them free; and if the Son make you free, ye
 shall be free indeed.

Joh. 8. 36. It's clear from what hath been said, that Christ
 is all, in all his People, viz. their Wisdom,
 Strength, Power, Righteousness, Light, Life,
 Peace, Sanctification, Justification, Consolation
 and Salvation; with him we have all Things,
 without him we can do nothing: In him all Ful-

2 Cor. 8. nefs dwells; That though he was Rich, yet for our
 9. sakes he became poor, that we thro' his Poverty
 might be Rich. And he, who is Heir of all Things,

Heb. 8. was once offered to bare the Sins of many: And
 28. unto them that look for him shall he appear the se-
 cond time, without Sin unto Salvation. Blessed are
 they who love his Appearance: They are ready to
 say, Come Lord Jesus, Come quickly. Arise, O
 Lord, and let thy Enemies be scattered; Make
 haste and come away: Thy Kingdom come, thy
 Will be done, &c.

So to the Lord I leave all, and in true Love
 am a Friend to all Men, and Servant for the
 Truth's sake,

J. G.

F I N I S.

Sacred History; or the Historical Part of the Holy Scriptures of the
OLD Testament, digested into due Method, with respect to Or-
der of Time and Place; with some Observations, tending to Illustrate
the same; with a Table to the whole, by *Thomas Ellwood*. Price 10 s.

Sacred History; or the Historical Part of the Holy Scriptures of the
NEW Testament, digested into due Method, with respect to Order of
Time and Place; with some Observations, tending to Illustrate the
same; with a Table to the whole, by *Thomas Ellwood*, Price 9 s.

David's. the Life of David King of Israel: A Sacred Poem. In
Five Books. by *Thomas Ellwood*. price 2 s. 6 d.

A Journal, or Historical Account of the Life, Travels, Sufferings,
Christian Experiences, and Labour of Love in the Work of the Ministry,
of that Ancient, Eminent and Faithful Servant of Jesus Christ, *George
Fox*. the second Edition in two Volumes Price 10 s.

A Collection of many Select and Christian Epistles, Letters and Testi-
monies, written on sundry Occasions by that Ancient, Eminent, Faith-
ful Friend and Minister of Jesus Christ, *George Fox*. Price 11 s.

Gospel Truth Demonstrated, in a Collection of Doctrinal Books, Con-
taining Principles, Essential to Christianity and Salvation, held amongst
the People called *Quakers*, given forth by that Faithful Minister of Jesus
Christ, *George Fox*, Price 18 s.

The Enormous Sin of Covetousness detected; with its Branches: *Fraud
Oppression, Lying, Ingratitude, &c.* And some Proposals how to escape
these Dangerous and Destructive Evils. by *William Crouch* Price 2 s.

Posthuma Christiana; Or, a Collection of some Papers of *William
Crouch*. Being a brief Historical Account, under his own Hand, of his
Convincement of, and Early Sufferings for the Truth. with Remarks on
sundry memorable Transactions, relating to the People call'd *Quakers* p. 15. 6 d.

Scripture-Instruction; digested into several Sections, by way of Ques-
tion and Answer. In order to Promote Piety and Virtue, and Discou-
rage Vice and Immorality. With a Preface relating to Education. By
John Freame. price 1 s.

A Treatise concerning the Fear of God; Scripturally recommended unto all
People, from the Example of the Patriarchs, Prophets, Kings, and Judges,
&c. With an Historical Account, briefly relating the many Advantages
which they received, who lived therein. price 1 s.

Scripture Truth demonstrated, in 32 Sermons, or Declarations of *Step-
hen Crisp*, late of *Culchester* in *Essex*, two of them not before Printed in
his other three Vol. now all done in one Vol. on a larger Character P. 3 s

The Works of *William Dell*, Minister of the Gospel, and Master of
Gorvil and Caius Colledge in *Cambridge*. All Reprinted in 1 Vol. pr. 5 s.

A Treatise concerning Baptism, and the Supper. Shewing, that the
One Baptism of the Spirit, and Spiritual Supper of the Lord, are only and
alone, Essential, and Necessary to Salvation. Wherein, the Strongest
Arguments for the use of the Outward Baptism and Supper are Consider-
ed, the People called *Quakers* Vindicated: and the greatest Objections
against them, for their disuse of these Outward Signs are Answered,
by *Joseph Pike*. price bound 1 s. 6 d. Primi

Primitive Christianity Revived, in the Faith and Practice of the People called Quakers. Written in Testimony to the present Dispensation of God, through them to the World; that Prejudices may be removed, the Simple informed, the Well-inclined encouraged, and the Truth and its Innocent Friends rightly represented. by W. Penn. Price 1 s.

An Account of W. Penn's Travels in Holland and Germany, for the Service of the Gospel of Christ; by way of Journal. Containing also divers Letters and Epistles, writ to several great and Eminent persons whilst there; the third Impression. Corrected by the Author's own Copy; with some Answers not Printed in the First. To which is now added Two Epistles, formerly Printed in Dutch, but never in English, till this third Edition. price 2 s.

W. Penn's Key in English new Edition. price 4 d. French 4 d.

The History of the Life of Thomas Ellwood. Or, an Account of his Birth, Education, &c. with divers Observations on his Life and manners when a Youth: And how he came to be convinced of the Truth; with his many Sufferings and Services for the same. also several other Remarkable Passages and Occurrences. written by his own Hand. pr. 3 s. 6 d.

More Fruits of Solitude; being the second part of Reflections and Maxims relating to the Conduct of Humane Life. by the Author of the former. pr. 9 d.

The Harmony of Divine and Heavenly Doctrines, demonstrated in sundry Declarations, on Variety of Subjects. Preached at the Quakers Meetings in London, by Mr. W. Penn. Mr. G. Whitehead. Mr. S. Waldenfield. Mr. B. Cole. taken in Short-hand, as it was delivered by them, and now Faithfully transcribed and published for the Information of those, who by reason of Ignorance, may have received a prejudice against them. by a Lover of that people. price 1 s. 6 d.

No Cross, No Crown. A Discourse shewing the Nature and Discipline of the Holy Cross of Christ; and that the Denial of Self, and daily bearing of Christ's Cross, is the alone way to the Rest and Kingdom of God. to which is added, the living and dying Testimonies of divers Persons of Fame and Learning, in Favour of the Virtue and temperance recommended in this Treatise. by W. Penn. the Sixth Edition. price 3 s.

The Harmony of the Old and New Testament, and the fulfilling of the Prophecies, concerning our Lord and Saviour Jesus Christ, and his Kingdom and Glory in the latter Days; with a Brief Concordance of the Names and Attributes, &c. given unto Christ: and some Texts of Scripture collected, concerning Christ's Humiliation and Sufferings, also his Excellent Dignity and Glorification. Published for the benefit of Christians and Jews by Job. Tomkins. with an Appendix to the Jews, by W. Penn. the 3 d Edit. with Additions. price 1 s.

The Works of the Long Mournful and Sorely Distressed Isaac Pennington, whom the Lord in his tender Mercy at length visited and relieved, by the Ministry of that Despised People, called Quakers; and in the springings of that Light Life and Holypower in him, which they had truly and faithfully testified of, and directed his Mind to, were these things written, and now published as a thankful testimony of the goodness of the Lord to him, and for the Benefit of others. In two Parts. price 12 s.

The Works of that memorable and ancient Servant of Christ, Stephen Crisp;

Crisp; containing also a Journal of his Life, giving an Account of his Convincement, Travels, Labours and Sufferings in and for the Truth. price 5 s.

Truth's Innocency and Simplicity shining; through the Conversion, Gospel-Ministry, Labours, Epistles of Love, Testimonies and Warnings, to Professors and Profane (with the Long and Patient Sufferings) of that Ancient and Faithful Minister and Servant of Jesus Christ, *Thomas Taylor*. price bound 5 s.

The Memory of the Righteous revived, being a Collection of the Books and written Epistles of *John Camm* and *John Audland*; together with several Testimonies relating to those two faithful Labourers. p. 2s.

The design of Christianity testified, in the Books, Epistles, and Manuscripts, of that Ancient and faithful Servant of Christ Jesus, *John Crook*, who departed this Life the 26th Day of the 2d Month, 1699: in the Eighty-second Year of his age. price 3 s. 6 d.

A Collection of the writings and Epistles of our ancient deceased Friend *John Whitehead*, price 3s.

Sion's Travellers comforted, and the Disobedient Warned. In a Collection of Books and Epistles of that Faithful Minister of Jesus Christ *Charles Marshall*, price 3 s.

A Collection of the Christian writings Labours, Travels and Sufferings, of that faithful and approved Minister of Jesus Christ, *Regeſ Hadock*. with an account of his Death and Burial. price bound 1s. 9d.

An Apology for the true Christian Divinity, as the same is held Forth and Preached by the People, called in Scorn Quakers; Being a Full Examination and Vindication of their Principle and Doctrines, by many arguments, deduced from Scripture and right Reason, and the Testimonies of Famous Authors, both ancient and Modern, with a full Answer to the strongest Objections usually made against them. By *Robert Barclay*. the Fifth Edition in English. price bound 4 s.

Robert Barclay's Apology Translated into French, and Spanish, for the Information of Strangers. price 5 s.

New England Judged, In two Parts. First, Containing a Brief Relation of the Sufferings of the People called Quakers in *New England*, from the Time of their first Arrival there, in the Year 1656, to the Year 1660. Wherein their Merciless Whippings, Chainings, Finings, Imprisonings, Starvings, Burning in the Hand, Cutting off Ears, and putting to Death, with divers other Cruelties, inflicted upon the Bodies of Innocent Men and Women, only for Conscience-sake, are briefly described. Second Part, being a farther Relation of the cruel Sufferings of the People called Quakers in *New England*, continued from Anno 1660, to Anno 1665. Beginning with the Sufferings of *William Leddra*, whom they put to Death. Published by *George Burdett*, in Anno 1661 and 1667. (and now some-what abreviated. with an Appendix, containing the Writings of several of the Sufferers; with some Notes, shewing the Accomplishment of their Prophecies, and a Postscript of the Judgments of God, that have befallen divers of their Persecutors. Also, an Answer to Cotton Mather's abuses of the said People, in his late History of New England, printed anno 1702. price 5 s.

Vindiciæ Veritatis: Or an Occasional Defence of the Principles and Practices

Practices of the People called Quakers: In Answer to a Treatise of John Stillingfleet's, miscalled, Seasonable Advice concerning Quakerism, &c. By Daniel Phillips, M. D. price 1 s. 6 d.

A Dissertation concerning the Lord's Supper. The second part, by the Author of the First part. Price 3 d.

An Encouragement early to Seek the Lord: And be Faithful to him: In an Account of the LIFE and Services of that Ancient Servant of God, Thomas Thompson. Price 6 d.

The Christian-Quaker, and his divine Testimony, stated and vindicated, from Scripture, Reason and Authority. by W. Penn. Price 2 s.

Piety Promoted, in a Collection of the Dying Sayings of many of the People called Quakers. with a Brief account of some of their Labours in the Gospel, and sufferings for the same. In three Parts by John Tomkins. price bound 1 s. each Part.

Piety Promoted, in a Collection of Dying-Sayings of many of the People call'd Quakers. with some Memorials of their Virtuous Lives The Fourth and Fifth Part by J. F. price bound 1 s. each Part.

Persecution expos'd in some Memoirs of the Sufferings of John Whiting and many antient eminent Friends. price 3 s.

A Journal of the Life, Travels and Sufferings of William Edmundson. price bound 3 s.

A Catechism and Confession of Faith. by Robert Barclay. price 9 d.

Fruits of Retirement; or Miscellaneous Poems, Moral and Divine: Being some Letters, Contemplations, &c. written on Variety of Subjects; By M. Molineux, late of Liverpool, deceased. price 1 s. 6 d.

A Light shining out of Darkness: Or, Occasional Queries, submitted to the Judgment of such as would enquire into the true State of things in our Times. the whole Work revised by the Author, the Proof's Englished and augmented, with sundry Material Discourses concerning the Ministry, Separation, Inspiration, Scriptures, Humane Learning, Oaths, Tithes, &c. With a brief Apology for the Quakers, that they are not Inconsistent with Magistracy. by an indifferent but Learned Hand. the 3d. Edit. pr. 1 s. 6 d.

God's Protecting Providence, Man's surest Help and Defence, in Times of the greatest Difficulty, and most eminent Danger. Evidenced in the Remarkable Deliverance of Robert Barrow, with divers other Persons, from the devouring Waves of the Sea, among which they suffered Shipwreck: and also, from the cruel Devouring Faws of the Inhumane Canibals of Florida. Faithfully related by one of the Persons concerned therein. J. Dickenson. 8 d.

A Scripture Catechism for Children, by Ambrose Rigge. price B. 6 d.

Truth's Vindication; or, a gentle Stroke to wipe off the foul Aspersions, false Accusations and Misrepresentations, cast upon the People of God, called Quakers, both with respect to their Principle, and their way of proselyting people over to them. by E. Barburst. price 1 s.

A brief Testimony to the great Duty of Prayer; shewing the Nature and Benefit thereof; to which is added, many Eminent and Select Instances of God's Answer to Prayer: Collected out of the Record of Holy Scriptures, by J. Tomkins, one of the People called Quakers. With a Postscript by J. F. the Second Edition, with Additions. price 6 d.

BOOKS Printed and Sold by the Assigns of J. Sowle.

The Poor Mechanick's Plea, against the Rich Clergy's Oppression: shewing Tithes are no Object-Ministers Maintenance: In a brief and Plain Method, how that Tithes, (as now paid) are both Inconsistent with the Dispensation of the Law, and Dispensation of the Gospel. also how they were brought into the Church many Hundred Years after Christ, and testified against by several ancient Christians and Martyrs. with several sober Reasons against the payment of them, By J. Bockett. price 3 d

Academia Cœlestis: The Heavenly University; or, the Highest School, where alone is that Highest teaching, the teaching of the Heart. By Francis Rouse, some time Provost of Eaton Colledge. A Treatise written above 60 Years since. the third Edition, Revised and Compared with the Latin, p. 1s.

A Dissertation of the Small Pox, by Daniel P hillips, at his Commencing Doctor of Physick in the University of Leyden in Holland, in the Year 1696. translated by T. E. price 9 d.

Mercy covering the Judgment Seat; and Life and Light Triumphant over Death and Darkness: In the Lord's Tender Visitation, and Wonderful Deliverance, of One that Sat in Darkness, and in the Region and Shadow of Death. Witnessed unto in certain Epistles and Papers of living Experience. by Richard Claridge. price 6 d.

Lux Evangelica Attestata. Or a further Testimony to the sufficiency of the Light within. Being a Reply to George Keith's Censure, in his Book, intituled, An account of the Quakers Politicks, upon certain passages in my Book, intituled, Mercy covering the Judgment-seat, &c. For the clearing of Truth from G. K's Misrepresentations, and satisfying of sober Enquirers into the true state of the Controversie between us. by R. Claridge. 1s.

Anguis Flagellatus; or a Switch for the Snake. Being an answer to the third and last Edition of the Snake in the Grass, wherein the Author's Injustice and Falshood, both in Quotation and Story, are discovered and obviated; and the Truth Doctrinally delivered by us, stated and maintained, in opposition to his Misrepresentation and Perversion. By Joseph Wyeth, to which is added, A Supplement, by G. W. price 4s.

The Clergy-Man's Preence of Divine Right to Tithes, Examined and Refuted. Being a full answer to W. W's Fourth Letter, in his Book, intituled, The Clergy's Legal Right to Tithes asserted. By J. Gratton. 6d.

A Treatise concerning Baptism and the Lord's Supper. Shewing that the true Disciples of Christ are sent to Baptise Men into the Name of the Father, Son, and Holy Ghost; for the carrying on of which, Christ is with them, and will be, to the End of the World. also a few words concerning the Lord's Supper; shewing, that those that Sup with him, are in his Kingdom. By John Gratton. price 9 d.

A Brief Concordance of the Names and attributes with sundry Texts, Relating unto our Blessed Lord and Saviour Jesus Christ. Collected out of the Scriptures. by John Tomkins. price 4 d.

A brief Apology in behalf of the People called Quakers. written for the Information of our sober and well-inclined Neighbours in and about the town of Warminster in the county of Wilts. By W. Chandler. A. Pyot. J. Hodges. and some others. price 6 d.

The Saints Travel to Spiritual Canaan; wherein are discovered several false Rests, short of the true Spiritual coming of Christ in his People, with

BOOKS Printed and Sold by the Assigns of J. Sowle.

a brief Discovery of what the coming of Christ in Spirit is, who is the alone true Rest and center of Spirits. By R. Wilkenson. the second Edit. pr. 1 s.

The Possibility and Necessity of the Immediate Revelation of the Spirit of God, towards the Foundation and Ground of true Faith proved, In a Letter writ in Latin to the Heer Paets; and now put into English By R. Barclay. price 3 d

A Collection of sundry Books, Epistles and Papers writen by James Nailor, some of which were never before printed. With an Impartial Relation of the most Remarkable Transactions of his Life. Price bound 6 s.

Saints perfect Freedom. By John VVebster. price 6 d.

The Arraignment of Popery. Being a Collection taken out of the Chronicles, and other Books of the state of the Church in the primitive Times. I. The state of the Papist, how long it was before the Universal Pope and Mass was set up; and the bringing in of Rudiments, Traditions, Beads, Images, Purgatory, Tythes and Inquisitions. II. A Relation of the Cruelties they acted after the Pope got up, being worse than *Turk and Heathen*; *New Rome* proving like *Old*. III. What the People of *England* worshipped before they were Christians. IV. To which is added, the Blood of the Martyrs is the Seed of the Church. With several other things, very profitable for all that Fear God to read, try, and give judgment by the Spirit of Truth against the Worship of the Beast and Whore. price bound 1 s. 6 d.

The peoples Antient and Just Liberties Asserted, in the Tryal of William Penn, and William Mead, at the Sessions held at the Old Baily, in London, the First, Third, Fourth and Fifth of Sept. MDCLXX. against the most arbitrary Procedure of that Court. price 4 d.

The Spirit of the Martyrs Revived, in a brief compendious Collection of the most Remarkable Passages and Living Testimonies of the true Church, Seed of God, and Faithful Martyrs in all Ages. contained in several Ecclesiastical Histories and Chronological Accounts of the Succession of the true Church from the Creation, the Times of the Fathers Patriarchs, Prophets, Christ and his Apostles. price 3 s.

The Trial of Spirits both in Teachers and Hearers, wherein is held forth, the clear Discovery and certain Downfall of the Carnal and Antichristian Clergy of these Nations. Testified from the word of God, to the University Congregations in Cambridge. whereunto is added, a Plain and Necessary Confutation of divers gross Errors delivered by Mr. Sydrach Sympson, in a Sermon Preached to the same Congregation at the Commencement, Anno MDCLIII. by W. Dell, Minister of the Gospel, and Master of Gonvil and Caius Colledge in Cambridge. price bound 1 s. 6 d.

A few Queries relating to the Practice of Physick, with Remarks upon some of them. by H. Chamberlen, Physician in Ordinary to King Charles. 1 s.

A Diurnal Speculum; containing, I. A plain and easie Method to find out those things that are most useful to be known Yearly; and may serve as an Almanack of Thirty Years; and many other things suitable to the Matter, &c. II. An Explanation of Weights, Money and Measures, both Scriptural and Usual, with sundry Tables depending thereon, &c. III. Some Remarks on England; or a brief Account of every County, with the Names and Days of the Markets, and the chief Commodities therein, &c. The
who's

whole consisting of great Variety. explained by divers Examples, the like in all particulars not extant; as by the Contents does more at large appear. Collected by *J. Beckett.* price bound 1 s. 6 d.

A Brief account of the Rise and Progress of the People called *Quakers*, in which their Fundamental Principle, Doctrines, Worship, Ministry and Discipline, are plainly declared, to prevent the mistakes and Perversions that Ignorance and Prejudice may make to abuse the Credulous. With a Summary Relation of the former Dispensation of God in the World, by way of Introduction. By *W. Penn.* Price bound 1 s.

Four Treatises of *Thomas Lawson* Deceased. The First, a Mite into the Treasury; being a word to Artificers, especially *Heptatechnists*, the Professors of the Seven Liberal Arts: Shewing what is therein owned by the People called *Quakers*, and what denied by them, &c. The Second, a Treatise relating to the Call, Work and Wages of the Ministers of Christ, and of *Antichrist*, wherein a Testimony is born for the Former, and against the Latter. with several other things. Third, Dagon's fall before the Ark, written *Primarily*, as a Testimony for the Lord, his Wisdom, Creation, Products of his Power, useful and Necessary Knowledge, Capacitating people for the concerns of this Life. *Secondarily*, As a Testimony against the Old Serpent, his foolishness with God, his Arts, Inventions, Comedies, or Interludes, Tragedies; Lascivious Poems, Frivolous Fables, Spoiling Philosophy, taught in Christians Schools, wherein, as in a glass, Teachers in Schools and Colledges may see their concern, neither Christian nor Warrantable. Fourth *Βαπτίζμαλογία* Or, a Treatise concerning Baptisms, where unto is added, a discourse concerning the *Supper, Bread and Wine*, called also Communion, by *Thomas Lawson.* price bound 3 s.

Instructions for right Spelling, and plain directions for Reading and Writing true English. with several delightful things, very Useful and Necessary, both for Young and Old to read and learn. price bound 6 d.

A New Book for Children to learn in, with many wholesome Meditations for them to consider. with Directions for true Spelling, and the Ground of true Reading and Writing of true English. price 3 d.

Instructions for Children and others: by way of Question and Answer Demonstrating to them, how they may come to know God and Jesus Christ, whom to know is Life Eternal. by *S. Hunt.* price 3 d.

The Spiritual Guide, which dis-intangles the Soul, and brings it by the inward way, to the getting of perfect Contemplation, and the Rich Treasure of Internal Peace. written by Dr *Michael de Molinos*, Translated from the *Italian* Copy. price bound 9 d.

A brief History of the Voyage of *Katharine Evans* and *Sarah Cheevers*, to the Island of *Malta*, where the Apostle *Paul* suffer'd Shipwreck. To which is added a short Relation from *George Robinson*, of the sufferings which beset him in his Journey to *Jerusalem.* pr. bound 1 s.

Buds and Blossoms of Piety, with some Fruit of the Spirit of Love, and Directions to the divine Wisdom. By *B. A.* pr. bound 1 s.

A Testimony to the Truth of God, as held by the People called *Quakers*: being a short Vindication of them, from *Abuses* and *Misrepresentations*

sentations often put upon them by *Envious Apostates*, and *Mercenary Adversaries*. price 3 d.

The Glorious Brightness of the Gospel-Day, Dispelling the Shadows of the Legal Dispensation: and whatsoever else of *Human Invention* hath been super-added thereunto. Set forth, in some Observations made on a late Pamphlet called a *Divine Treatise*, (written by way of *Essay*, and pretending to Demonstrate, according to the *Mosaical Philosophy*, that *Water-Baptism*, *Imposition of Hands*, and the *Commemoration* of the Death and Passion of our ever Blessed Lord and Saviour, under the Species of Bread and Wine, were all of them suitably and Homogeneally adapted to the present imperfect State of Nature, as Man consists of Body, Soul and Spirit.) By *Thomas Ellwood*. price 1 s.

The Works of *Samuel Fisher*, in Folio.

Cerinthus and *Ebion*: Or the Heresie of Tithing under the Gospel Detected: in some Observations upon a Book entituled, *An Essay concerning the Divine Right of Tithes*: By the Author of the *Snake in the Grass*. Together with an Essay concerning the First Rise of Tithes: And an Essay against their Divine Right. price 8 d.

An Abridgment of *Eusebius Pamphilus's Ecclesiastical History*, in two Parts. Part I. A Compendious *Commemoration* of the Remarkablest *Chronologies* which are contained in that Famous History. Part II. A Summary or brief hint of the Twelve Persecutions sustained by the *Ancient Christians*: with a Compendious *Paraphrase* upon the same. whereunto is added a Catalogue of the *Synods* and *Counsels*, which were after the days of the Apostles; together with a hint of what was decreed in the same. by *William Caton*. price 1 s.

Musa Parænetica; or, a Treatise of Christian Epistles, on sundry Occasions, in Verse. By *William Massey*. price 6 d.

A Vindication of Women's Preaching, as well from holy Scripture and ancient Writings, as from the *Paraphrase* and *Notes* of the judicious *John Locke*, on 1 Cor. xi. By *Josiah Martin*. price 1 s.

A New Discourse of Trade, wherein is Recommended, several weighty Points relating to the Companies of Merchants. The Act of Navigation, Naturalization of Strangers, And our Woolen Manufactures. The ballance of Trade, &c. by *Sr. Josiah Child*. price bound 2 s.

The way to Health, long Life and Happiness: Or, a Discourse of Temperance, and the particular Nature of all things requisite for the Life of Man, &c. by *Thomas Iryon*, Student in Physick. Price bound 4 s. 6 d.

The good House-wife made a Doctor, Or Healths choice and sure Friend. Being a Plain way of Natures own Prescribing, to Prevent and Cure most diseases incident to Men, Women and Children; by Diet and Kitchen-physick only, with some Remarks on the Practice of Physick and Chymistry, by *Thomas Tryon*. Student in Physick. The Second Edition. To which is added some Observations on the Tedious Methods of Unskilful Surgeons; with cheap and easie Remedies, by the same Author, price bound 1 s. 6 d.

Where also may be had Bibles, Testaments, Concordances, Spelling Books, Primers, Horn-Books; with Writing-Paper, and Paper-Books, Ink, Powder, &c. And Marriage Certificates on Parchment, Stamp'd.



